

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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FOUR VIEWS OF RELIGION.

A brilliant company assembled in Mr. Courtland Palmer's parlors in Gramercy Park, New York, a few weeks ago, to hear four views of religion. We reprint the New York World's report.

The meeting was opened by Mr. Palmer, who expressed the hope that in the discussion of so much courtesy, indulgence and kindness would be shown as upon the occasion of Dr. Ryland's lecture on free thought some time since. "The four great religious theories to be discussed this evening are Roman Catholicism, the sect of unity and power; Protestantism, founded upon a basis of individual right; Judaism, the foundation of the other sects, and different from all in that it has not for head an ideal man such as Christ, Buddha, or Mahomet, and Agnosticism, the result of scientific thought. The great question of the century is, What shall we do to be saved?" Mr. Capel was then introduced and said:

FROM A CATHOLIC STANDPOINT.
MR. PRESIDENT: You did me the honor to invite me to state before the Nineteenth Century Club the principle on which the belief of the Catholic Church rests; then to allow that statement to be freely discussed, and finally, to close the discussion by a rejoinder from me. The frank, earnest way in which, sir, your invitation was made, owed clearly it was prompted by no itching for an intellectual tilt; and the motto of the club, "Prove all things; hold fast that which is good," indicated that your members earnestly wish to know "what is truth."

Yet I could not hide from myself that past experience proves the almost insuperable difficulty to get a satisfactory hearing for Catholicism. Prejudice and passion are proverbially deaf and blind. Unfortunately both have played a great part for the past four centuries in perverting the teaching of the Catholic Church and in attributing to her, doctrines she not only never held but which she has always repudiated. The past did not encourage me much to enter the lists. However, your courtesy, sir, assured me that I should have an attentive hearing. The literary renown of your members made me feel they would in common fairness not undertake to teach me what is Catholic doctrine, but be good enough to accept my statement of it as true, debating my exposition, not their preconceived notions of the faith. The impregnable position of the Catholic Church and her inexhaustible power for good render her fearless, make her invite discussion, seeking no favor, but fairness. These facts induced me to accede to your request. My only and sincere regret is, that a more competent and swifter champion has not undertaken the contest.

The length of time granted for statement and discussion will be best spent in directing all our attention to the foundations on which the grand superstructure of Catholic faith rests. And in doing this it is of paramount importance that we use our words in the same sense and so have the same idea in the mind. You must, therefore, bear with me if I seem to lay undue stress on the significance of certain words.

1. The Catholic Church maintains that man is endowed with intellect to know truth, with will to do good. He is gifted with reason which, among its other capabilities and by its own power and light, can know of the existence of God, of the immortality of man's soul and of man's responsible dependence on God. This constitutes, in other

words, natural religion, and rests for its basis on the intelligence and discursive power of the human soul.

2. The Catholic Church holds that besides this natural knowledge concerning God, man's destiny and man's responsibility, there is another body of truth, called revelation, giving still more extensive knowledge concerning God and man. This revelation differs essentially from natural religion, inasmuch as it is no product of scientific research but is imparted by God. It rests not on the capability of reason but on the veracity and goodness of God. By such revelation the mind is confirmed in its own supernatural knowledge, and is further enriched by truths concerning God and man to which reason by itself could never have attained.

This revelation began with the promise of a Redeemer and ended with the ascension of Christ. All dogmas since formulated by the Church are but explicit declarations of the several truths contained in revelation. We hold that such revelation is embodied in certain inspired writings and traditions.

It is of grave import that we bear in mind that the Catholic Church in speaking of God, manifested by reason and by revelation is speaking of a self-existing, personal being, really and essentially distinct from the world, infinite in intelligence and will and in all perfections—this personal God creating all men to be saved, desiring the salvation of all, and putting within the reach of all the necessary help for such salvation.

3. The Church holds that between reason and revelation there never can be any real discrepancy. Since the same God who gave the one gave the other. Here it is important to remember the gulf separating the facts in nature from the scientific theories advanced by men. The latter are oftentimes, from insufficiency of observation or other cause, crude, inaccurate or false. To such theories the statement does not refer. We insist that between the facts and laws in nature known by reason and the doctrines of revelation, there is and never can be antagonism, consequently that reason must be the gainer in strength and direction by this new manifestation of God's mind.

4. The dimness of man's knowledge about his Creator, the weakness of man's moral nature, the responsibility of man to God and the goodness and justice of man's Maker not only rendered revelation possible but also necessary. And the Catholic Church holds that, revelation being made, there is the need of an authoritative teacher and guardian of it, so that in all times, for all persons and under all circumstances, the individual may know the teaching of God.

This implies infallible or divine authority, exercised though it may be through weak, sinful, fallible agents. The commission, not the individual, is to be looked at. Reason has the right to examine the credentials of such commission, but being convinced that the commission is genuine and has emanated from God, who cannot deceive nor be deceived, reason has but one duty—to accept the message, though it may be beyond the ken of intellect.

THE PROTESTANT SIDE.

At the close of Mr. Capel's remarks the Chairman introduced the Rev. Mr. Pullman, who spoke as follows in defense of Protestantism:

The Protestant Reformation was a turning back to reality. It broke up a vast God-monopoly that had usurped all the powers and prerogatives of the divine being. Upon every instinct, emotion, power, aspiration and hope of man the Church of Leo X. had laid a tax no less profitable and oppressive than would be a tax on vital air. If some huge monopoly at this day were to get possession of all the breathable air and first tax and then adulterate it, we should have a not inadequate illustration of the condition of things against which the mighty voice of Luther rose in protest. It was indeed a stroke for liberty against a bondage grown intolerable; but it was more than that. It was a demand for reality—the thing that is against all pretense and unreality. The soul of Protestantism is sincerity, and sincerity alone knows what morality is. A coerced conscience is no conscience at all; murder is a worse crime than heresy. God's laws cannot be bought off with money; sheepskin and ink do not convey God's pardon. Bowed in the dust under ritual, form and creed, man once more heard the voice of God: "Son of man, stand upon thy feet and I will speak unto thee."

The logic of Protestantism became immediately visible in the Roman Catholic body in the shape of ethical impulse. The Reformation rendered imperative those moral reforms that were absolutely essential to the continued existence of that body. Thus, in a very broad sense, the Protestant Reformation was a Renaissance. That happened to organized Christendom which Christian doctrine declares essential to each individual soul—it was born again. But as the new birth does not destroy the personal characteristics in the individual, so neither did it in the Christian bodies. The Romanist still

loves authority most; the Protestant still loves liberty most.

I define Protestantism to be a spirit or temper of mind which loves reality and is loyal to duty.

Strictly speaking, there is no Protestant Church; nor is there, except in name, any Catholic Church. The Christian Church alone exists, and a part of it is dominated by the spirit of liberty, another part is dominated by the spirit of authority, and this is the real distinction between Protestant and Catholic. The spirit of liberty is liable to an abuse which we call anarchy; the spirit of authority is subject to an abuse which we call tyranny. Hence, to form and then to reform has always been the important business of mankind. The Catholic body is chiefly concerned in erecting itself into an institution; the Protestant body is chiefly concerned in infusing the ethical and religious spirit into all social and civil institutions. The real Protestant Church is the free commonwealth, with the religious and ethical life beating in all its veins; and the achievements of Protestantism, as thus exhibited, are the marvel and glory of the world. The logic of Protestantism is modern civilization, but to charge the confessed defects of civilization to Protestantism is to forget both human history and human nature. And to propose to remedy these defects through Romanism is like proposing to cure a dimness of vision by extracting the eye. The remedy for twilight is daylight, not midnight. So far as any section of Protestantism forgets itself and scandals its origin by attempting to govern mankind on the principles and by the methods of Rome, it fails in everything save in stimulating the protesting spirit. Protestantism is not the successor of Rome in thus governing the world. Rome is not its own successor in that business. There is to be no successor in that business. The world is never to be governed any more by the Italian method, while it remains worth governing at all.

But there can be no greater mistake than in assuming that the exercise of private judgment leads to nothing but sectarianism and isolation. It leads to sincerity, and sincerity leads to solidarity. What leads to anarchy and tyranny is insincerity, false pretense, half-belief and "make-believe" beliefs. It may well be, as has been said, two or three thousand years too early yet to have a complete creed, but it is not too early to believe that this is God's world, not the devil's; that it has a divine reason for being; that truth and love are at the heart of it; that all lies are destroyers; and that goodness, justice and righteousness are realities which forever and alone triumph and endure. In one form or another these beliefs have been the world's renovators, and humanity has not climbed out of the abyss on a ladder of lies! A free unity is the supreme achievement of man; the crown and reward of his perfected faculties; it comes when he is ready for it, and it cannot be coerced before the time. I discern in Protestantism, thus defined, the world's great hope. There may be tempestuous work around and ahead of us, but—

Well runs the storm, to him who bears
A deeper voice above the storm!

RABBI GOTTHELL'S VIEWS.

Mr. Pullman was followed by the Rev. Mr. Gotthell, of the Temple Emanuel, who said, that once before he had fallen in with a Romish priest, with whom, of course, he had a religious discussion. The priest said: "If you are right, we are wrong, and if we are right, you are wrong."

"I am sorry to say," added the rabbi, "that he left no standing place for Protestantism." "Absolute and perfect truth," continued the rabbi, "is found on no particular side. [Applause.] Every religion which is given by God, and which has morality for its basis, reflects one or the other side of the universal truth. The Quakers whom I consider the nearest and truest ideal of what seems to me to have moved the soul of the founder of the Christian Church, represent as no people ever did the idea of the divine spirit in man, and inspired by this they swept away all formality and placed themselves in communion with the Eternal Spirit, abolishing also—and I ought to say I am sorry for that—the ministry [laughter], but giving us such a clear and such a beautiful idea that should they cease to exist it would be a loss to humanity. Then there are the Unitarians that worship culture. I think that Unitarianism is culture with a slight flavor of Christianity. [Laughter and applause.] Looking at a body, like the Wesleyans, we see the organization and power of the religious idea, and without any claim to authority we see what that religious idea is capable of in that line. Then looking at the great Church whose representative we have with us to-night we see what that Church is able to achieve under one head; we see that it is capable of inspiring a large number of men to renounce all claim to the enjoyments of life, surrendering themselves entirely to that idea. The world has never seen an organization like that, and no one who ever forgets her great deeds of charity can remember her service she is rendering to humanity. I confess when I meet one of those good Sisters wandering up and down on her holy mission, I in thought, take off my hat and only regret that charity, that bright guardian angel of man, should be obliged to walk the earth in those sombre garments and not wear those bright cheerful colors to which their deeds and kindness of heart entitle them." [Applause.]

Referring then to Mr. Capel's argument, he said it was a bold assumption for him to say that man had two kinds of reason. He had not faith enough to accept such a claim.

"We must at last," he continued, "in the last resort, all come home to the reason; for even supposing we are directed by the Church she cannot go with us into all the work of our lives to tell us what to do and we must come back to the reason. Then the reverend lecturer made an assertion that God created all men to be saved. I wish to speak with the greatest respect, but this seems to be something that almost borders on—well, I will not use the term but that God should create all men to be saved—has he created none to be lost? If so, I think there are some that would rather be with the lost than with the saved. If the Catholic Church would say that all people had not only been created to be saved, but with and must be saved, that would be a concession. I must not forget that I stand as the representative of that faith which preceded the Church, and when the reverend lecturer insisted on the necessity of a witness and expounder of the divine truth, it seems to me that on the strength of the Old Testament Israel is that witness and that expounder, and if he ask for any external proof we cannot point to any great earthly power; we have no common saint; we are scattered over the face of the earth, and we are still a persecuted race. Only one stamp is upon us, and that is upon the brow of every Israelite—the stamp of unparalleled martyrdom for the truth as we understood it. We have borne our witness. Our truth lies in the sure word of God, not enclosed within the Bible but disseminated throughout the whole world, and that men will ultimately come to see the truth as we see it; that is our only hope. It seems to me that in several important points the Catholic Church stands to-day on the same basis that the old Jewish Church stood, relying too much on tradition, making the word of God of none effect."

In closing, Rabbi Gotthell told the story of a man in Bagdad who was attacked by another, who, when his assailant ran away, instead of pursuing him turned and ran in the opposite direction until he came to the gate of a burial-ground. "Let him go where he will," said he, "I shall finally meet him here, and I will say to him, 'My brother, thou hast struck me. I mightest have struck back. I am strong enough for that, but I will not. I might complain to the Caliph and he would banish thee. I might call upon Almighty God to send down curses upon thee for the wrong thou dost me, but I will tell thee what I will do. When the time comes, when we both shall have passed this gate and shall stand at the portals of Paradise, thou by my side, I shall say: "O God, I will not go into Paradise unless this brother goes with me." The Universal Church is not one that goes into Paradise alone or refuses to have the gate opened for all men and the members of that Church desire that all men shall go into the presence of God along with them."

THE CHURCH OF THE WORLD.

Mr. Thaddeus B. Wakeman was the next speaker. "There is but one church," said he, "that can be rightly called catholic, and that is not a theological but a scientific, and humanitarian church. As men residing in different cities have joined together politically and formed States, the same arrangement should be made for religion. The people who found religion necessary have adopted it, and religion is the outcome of the people; and has not been forced upon them. The religions were all very useful in their day and are useful still, but their day is past. The old Tory adage that no gentleman should ever change his religion or politics deserves to be revived under the form that no one should leave the 'church of the world,' to which those who have been taught nothing belong, as well as those whose scientific attainments have made belief in the creeds impossible. Religion is a necessity to some people, and I believe that religions will only last as long as they are needed. All of them have done good work in the past, but not one can ever hope to become universal. Once in a while an educated man who is sentimental, or a woman who is still more sentimental will be converted, but the majority will not be caught. The principal premise made by Mr. Capel cannot be proved. There is no proof to convince a thinking man that his soul is immortal, and the other points were given as indisputable axioms because they cannot possibly be proven. What Agnostics need is the audacity to stand up for their convictions."

MR. CAPEL'S ANSWER.

Mr. Capel, to finish the argument, said: "I have really received no reply to my arguments, the gentleman who spoke having thought that a little rhetoric and a few verses would pass for discussion. If the charges made against Roman Catholicism were true, I would leave the Church. What better proof can there be of our sincerity than that no priest in New York receives over \$500 a year. We profess sincerity and the formation of individuality. If the scientific people are to have a church of their own, which is to become universal, what will become of the masses?" He then cited the names of prominent scientists in the priesthood.

Dr. Monkmann has shown that a light balanced body is attracted by a vibrating tuning fork, also that two smoke rings traveling abreast attract each other, and two paper rings or disks revolving close together in the same direction attract, while if revolving in opposite directions they repel.

Common creatures are probably more numerous than is generally supposed. According to Prof. C. Collingwood, every class of animals except that of birds includes representatives which, under certain circumstances and conditions, have been proved to be capable of giving out light.

For the Religio-Philosophical Journal.
Origin of the Story Regarding Saint Patrick and the Snakes.

BY RICHARD E. WESTBROOK, D. D., LL. B.

In the recipe for preparing a hare for the table, found in an old cook-book, it is said: "first catch the hare."

The first question that naturally arises in considering this question, is whether there ever was such a person as the St. Patrick so highly esteemed by our Irish fellow citizens, especially about the seventeenth day of March.

In 1882, an old MS. was found in the Royal Library of Brussels, purporting to be a life of St. Patrick. This was probably written about the year 700 of the Christian Era, and was a hundred years older than the "Book of Armagh," which dates from A. D. 807. The last mentioned authority states that Patrick received his commission from Pope Celestine, while the former account does not mention any Pope of Rome.

The doubts which exist as to whether there ever was such a person as Patrick arise from the well known fact that Palladius was the first Christian missionary to Ireland, and that he was commissioned by Pope Celestine, who lived in the fifth century. Now it so happens that this Palladius is called "Patricius" in Roman records, and his day in the church calendar is March 16th, just one day before St. Patrick's Day. This word "Patricius" means "our people," and was descriptive of an officer, not a person, the same as "cardinal," and was so applied in Romish nomenclature in early times. And further, no contemporaneous historian mentions Patrick, though Palladius is frequently mentioned, and it is a significant fact that nothing was known of Patrick for two hundred years after he is said to have lived. In fact the early Popes do not seem to have had as much fondness for the Irish as our modern politicians have, as no Irish saint was canonized until the twelfth century.

But while it is not certain that there was a real Patrick, it is for many reasons highly probable. Certain books claiming to have been written by him are well known, and are accepted as genuine by high authority though they were unknown until three hundred years after his death. These productions are full of superstition and contain many things no more credible than the stories of Munchausen and Gulliver. The claim is reasonably well established, that there was a distinguished missionary, who labored in Ireland, in early times, and that Patrick was his title, not his name; that he was an Englishman, not an Irishman; that he was a Protestant, not a Catholic; that he succeeded when Palladius failed; that he received his commission from British authority, and not from the Pope of Rome; and this accounts for the fact that Catholic writers failed to notice him for so long a time. When it became safe to recognize Patrick and his people, Rome did so, just as she would centuries hence claim that the Salvation Army was organized by the Pope, should it prove an eminent success.

But how about the snake-story? This is never seriously spoken of by intelligent Catholics in our day as a matter worthy of credit. But in a "Life of St. Patrick," written by Joceline, late in the twelfth century, it is recorded that "the saint, by the power of the staff of Christ, collected all the snakes at a high promontory and drove them into the sea," and certain antiquarians affirm that they all landed again, and they even describe the points on the Irish coast of both the departure and the return; but everybody now knows that the climate of Ireland settles the snake question. They cannot live there. Even in the Zoological Garden of London, they can only be kept alive by artificial heat and the covering of blankets.

What then was the origin of the Irish snake-story? The myths of all nations have a striking resemblance of which there are many illustrations, and but for want of time and space, it would be easy to give many historical and philosophical reasons for this fact.

Suffice it now to say that the oldest, or at least next to the oldest form of worship known among men, was serpent worship. All ancient modes of worship were highly symbolic, and relics of ancient emblems are found to-day in all forms of ritualistic ceremonies and ecclesiastical architecture. From time immemorial the serpent has been made a sacred emblem, because it is the most thoroughly alive of all reptiles, has a most fiery nature, is swift in motion and moves without feet or hands, assumes a variety of forms, is long-lived and renews youth by shedding its external covering, and at pleasure enlarges its size and increases its strength.

Every one of these characteristics have suggested a religious dogma, which was incorporated into all ancient religions, and in an occult and esoteric sense, can be traced by the initiated, into all systems of modern systematic theology. There are not three "regular clergymen," (if indeed there is one) in Philadelphia to-day who can, even if they dare, tell the meaning of the serpent which is so conspicuous in the Mosaic allegory of the fall of man in the Garden of Eden. The Bible is full of it. The serpent was the "thunder of the nations" among the Jews from Moses to Hezekiah, a period of seven hundred years if not longer. When the Israelites were bitten by fiery serpents in the wilderness, Moses made an emblematic serpent of brass, attached it to a pole and held it up before the suffering people, and whoever looked upon it was healed.

But a war arose against serpents, serpents, and many other forms of idolatry about seven hundred years before the Christian era, and

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For the Religio-Philosophical Journal.
The Roman Catholic Church.

BY HON. JOEL TIFFANY.

The dogma of the Romish Church, that the heavenly Father has committed to any one except each individual soul, the key which is to open to such soul, the divine kingdom, is not only a grave error, but it is a blasphemous falsehood. In all spiritual operations under the Divine government, everything is so conducted as to place upon each individual the responsibility of seeking for himself his true destiny. There are no means essential to the attainment of such destiny, which do not lie wholly within his reach, and also within his power to employ. Every one knows, or may know, that his true spiritual destiny is to be attained by becoming perfect in each and every attribute of the spirit, viz., becoming perfect in the spirit of truth, of purity, of holiness, of justice, of fidelity and love, or absolute goodness. And every one knows or may know, that this completeness of spiritual character may be secured to one who wills it with all the spiritual energy of his being. It is the individual will, which constitutes the key, not only to the kingdom of heaven, but likewise, to the kingdom of hell. It is the righteous will of the individual spirit, commanding obedience to divine law, which opens to the heavenly kingdom; and it is the unrighteous, carnal, sensual, lustful will of the spirit, which opens to its spiritual hell, by converting the soul into a state of antagonism and spiritual death. The key of the kingdom can be possessed and exercised only by each individual soul. No one can determine against my will, what shall be my spiritual status; what shall be my aspirations and my desires. My inner self is my own, and can be loyal to the spirit of the moral virtues, though all the powers of earth and hell forbid. And it is the installation of this righteous will in the individual soul, which opens it to the incoming of the heavenly kingdom, and enables it to say from its deepest self, not my will, but thine be done. And that this righteous will may become installed as the ruling presence within, the unrighteous, the carnal, sensual and lustful will must be put down. With the unspiritual man, this carnal and sensual will is in the ascendancy. It constitutes the strong man armed, armed with love of self-indulgence, self-gratification, self-enjoyment, self-advantage, and every other impulse and desire, which leads to antagonism with the spirit of the virtues. Therefore, this strong man armed, with whom all are more or less acquainted, must be bound and cast out; and his goods must be destroyed, before the good man of the house, the righteous will can have peaceful possession and occupancy. And in whose possession, and under whose power are the means, by which this act of self-submission to the divine will is to be performed? Is there a soul in the universe, who cannot if he will, yield, and become submissive and obedient to the divine requirements; and thus become a subject of the heavenly kingdom? And is there a soul in the universe who can be compelled against his will to become thus subject to the Divine Will? How is it, then, that St. Peter or any other Saint, or any man or any body of men, can hold for me the keys of that kingdom which my will can unlock or can lock for or against myself. By what authority and power can the Pope, or the Church of Rome, come between me and the spirit of the universe, and interdict the influx of that spirit into my thirsty soul, when, by my will, I have opened up my whole being to such influx, and all that is within me responds to the heavenly presence.

It is claimed that Jesus, as the Christ, gave into the keeping of St. Peter, the keys of the kingdom, for the purpose of placing the spiritual salvation of individual humanity in other hands than those in which the divine Father had placed it. Such a claim put forth by one having true spiritual enlightenment, would be blasphemy against the Holy Ghost, whether committed by pope, prelate, archbishop, bishop or priest. As a dogma, there can be nothing which acts more directly and successfully upon the individual to keep him from coming to the Christ status, than the idea that there may be another and an easier way to secure the blessings incident to such status. The evil consequences flowing from such a faith, both in the present and future life, cannot be overestimated. The sins, not to say the crimes, which this faith makes provisions for, in the estimation of the believer, will come to sit heavy on his soul, when he is least prepared to bear the burden. The doctrine taught by Jesus, which has been construed into the dogma, that St. Peter and his successors have been intrusted with the keys of the kingdom, and that their doings in this respect are recognized and sanctioned in the heavens, is this: According to the verbal statement in the gospel history, Jesus told Peter that his recognition of Jesus, as the Christ, came, if at all, from the revelations of the spirit of the Father. That to know Christ, one must have the inspiration of the Divine Spirit; and upon this source of information, as the rock of divine truth, the Christly Church was to be built. Understanding that the word Christ, spiritually, signifies completeness of spiritual life and character; or the indwelling presence of the Divine Spirit, in the perfected human spirit, there will be no difficulty in understanding, what constitutes the rock upon which the Christly Church is to be built. The Christ status, attained through perfect obedience of divine law, constituted the rock—viz., Christ; that is, the conscious presence of God in the human soul, outworking through the human, the divine will in all things. This spiritual rock, which is Christ, signifies God dwelling consciously in the human spirit, imparting of his life, of his love, of his wisdom, and of his will. It is God in Christ reconciling the world unto himself. This same truth Jesus uttered in concluding his sermon on the Mount. Said he, that he heareth these sayings of mine and doeth them, I will liken him unto a wise man, who built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and they beat upon that house, and it fell not because it was founded upon a rock.

Look back through that entire sermon, and ascertain what the sayings of Jesus were, which, if a man heard and kept, would establish his foundation upon the rock of eternal truth, and you find nothing about St. Peter being the custodian of the keys of the kingdom, or about the Romish Church becoming the rock upon which the Christly Church is to be built. In that sermon, Jesus enumerated everything which he deemed essential to one seeking the kingdom of God and his righteousness; but you will look in vain to find any of the dogmas of the Church therein. All men are invited to come to that spiritual state which will enable them to receive the influx of the Divine Spirit, as an abiding and an inspiring presence, giving thus of his infinite fullness to each soul according to its capacity to receive of the same.

This ideal and fictitious personality called the Roman Catholic Church, is impiously

thrust between the soul and that spiritual state essential to its individual spiritual completeness; and those who have faith in her pretensions feel themselves excused from seeking that status, which is to bring them into a state of oneness with the spirit of the universe. That spiritual fiction says, harken unto my teachings, instead of listening to the teachings of Jesus; come unto me, instead of coming unto Christ; trust in the dogmas of the Church, instead of being led by the inspiration of the spirit of truth.

The consequences which are attendant upon this faith, become manifest wherever the dogmas of the Church are accepted as truth. It is manifest that the moral standard of a people, who feel themselves to be excused from seeking to become perfect in moral character, will not be a high one. When one's faith in certain strange dogmas, and in certain outward formal practices, becomes a substitute for the spirit of the moral virtues, one need not expect to find a high standard of moral excellence, as a test of character. In this respect, history becomes philosophy teaching by example. Whenever and wherever the Roman Church has held sway, liberty, humanity, virtue, and true spirituality, have been sacrificed, and spiritual darkness and moral death, have fallen upon the people.

For the Religio-Philosophical Journal.
The Law of Inspiration.

BY MRS. MARIA M. KING.

The inspirational faculty in man allies him intimately with spiritual beings in the sphere just above him, and more remotely, but none the less surely, with those of spheres beyond; even to the Deific. "Who shall separate us from the love of God?" said an inspired apostle. Aye, who shall sever the cord that binds man in his lowest estate to the Father of all—the Father, who, as surely, through the chain of forces expressed in the gradation of spheres and of spirits or angels in the spiritual universe, is connected with man in the physical state, as that the central orb in a system of worlds is connected with every world developed through its instrumentality, near or remote?

Physical laws have their concomitants in spiritual laws, the inter-dependence and inter-action between the two being as perfect as between spirit and matter, between life and the forms it animates. The law of attractive force, whereby is expressed the relationship of worlds and the unity of the universe, has its concomitants in the law of affinity which allies God as Superior Spirit, with all spirits below this. Indeed, spiritual affinity is all affinity; and the law of love differs from the affinities of matter only as mind differs from the vital essences of gross substance. Like seeks its like and embraces it, like the lover his mate, in the material world through the interaction of magnetic forces which vitalize substance, these forces being spiritual essences co-operating with material, as the vital agencies in matter.

Spirit is never discovered so completely from matter that these related elements do not commingle as the basic condition of action, of life, in all grades of substance and of being, from lowest to highest. It is a fundamental principle of the Spiritual Philosophy, that the mode of life and action is one throughout the universe, and that this mode is exhibited on every separate plane of life, as upon every world in space. It must be evident to every thinker, that there cannot be one mode of action, or one principle underlying life in physical nature, and another in spiritual, and the two planes co-operate as they do for the evolution and perpetuation of life in both.

This question is for the consideration of such as concede the existence of spirit and its intimate relations with matter. Ultra-materialists and religionists of the Christian orthodox school will, as a matter of course, find no affinity between their views of inspiration and spiritual laws, and those here expressed. Nevertheless, some of their expressed formulas of belief ultimate in these principles, if they ultimate anywhere. God, the author of life and law; this is part of the Christian's creed, and materialism of one school does not entirely lose sight of, or ignore the idea. This idea is equivalent to the following: Superior Spirit is the promotor to universal action. In different phrase, this signifies that God is the superior positive force of nature, the grade of spirit, whose re-actions upon inferior nature prompt to perpetual activity of mind and matter, through laws originating in intelligence. God, the lawgiver or the author of law, is the Supreme Intelligence outworking itself in an intelligent manner upon matter, the body of Deity, as the universe has been appropriately called. This mode of action is—must be—as eternal as the being of Deity, as God is only God by virtue of his attributes exhibited, outworking, in nature. So, it has been said that God is law. In a strict sense this is correct; and yet it does not signify that law is not applied intelligently, or cannot be applied at the will of intelligence, to bring about purposes which intelligence conceives.

That there is method in God's government, a science, a philosophy, in it that can be explained, as the physical sciences can be, and upon the basis of ascertained facts and laws, does not militate against the divine perfection, or make the name of God less sacred. Let us inquire how it can be that God is in all things—is the life of all that is, furnishing the impulse to life in universal nature. It can only be in the one way recognized in a manner by all religionists—by the universal diffusion of his spirit. This can only mean, when rightly comprehended, that this spirit is a something which can be diffused; an essence or ether that vitalizes all that it is. It can only mean, that from the sphere which is Deific—"the Sensorium of the universe," as it has been termed by another writer—are diffused the essences which find their affinities in all matter, all forms of life, from lowest to highest. It means that there is not an atom, a molecule or a form, that does not embody in germinal form atoms of this Deific ethereal essence, and which, hence, is the life-element of it. Why do the atoms aggregate? What is the force which ultimates in the accumulation of molecules, into all the infinite number of forms of matter and variety of forms? And what is it that makes a human brain an active center of intelligent force, whereas, lower forms embody only what is termed instinctive force? The answers to these queries are apparent. The activities of atoms and molecules portray the affinities of matter—the force reaching from the spirit side of life, whose ultimate is the evolution of the order which is an attribute of Deity; or, in other words, whose purpose is this evolution, which implies design. This order is evolved gradually as matter progresses, becoming more and more susceptible to developing forces, and more rapidly as forces are developed to co-operate, thus revealing the law of progress. A human being embodies more of the Deific principle than any other form; the human brain attracts brain forces, whereas lower forms of life and forms of matter attract germs of their like, from essences in the su-

perior sphere pertaining to all like forms that go to make up, cloth and people the sphere, these essences likewise vitalized with Deific brain force, whence originates all force. The pattern of all that is in spirit, or germinal life could not outward form as it does, and the variety of forms in nature. The germ embodies the pattern, and that germ primarily having spirit in the ascendancy; this is the principle. The sum of the whole matter is this: evolution is only possible by the law which makes forms of matter and of life matrices for the incarnation of germs of this original life element, which is proportioned to fit the varieties of substance and forms in nature by the original law of attractive force, whereby like forever seeks its like.

"Variety is the spice of life," it is said. It is nature's economy, the foundation principle of life, being stamped upon primeval matter in its chaotic state, as it exists in spirit. Whence, as stated, originates the pattern of matter and forms. The two interacting principles or elements which compose nature—the universe, are as necessary to each other as the soul and body are in the physical state. The actor and the acted upon, each necessary, to promote the activity of the other, is the eternal order.

This brings us back to the consideration of the law of inspiration, which follows from the foregoing principles. It is the law of spiritual life, the mode, whereby the mentality and spirituality of physical man and man in the subordinate grades of spirit-life, is stimulated from the Deific fountain of force. By it every plane of life receives its due proportion of stimulation to life, and every individual on the several planes. Inspiration is to man's mentality, what the rain, the dew and the sunshine are to surface life. Coming from spirits of the grade just above, it is charged with a higher spirituality, from intelligence still higher, thus becoming a vehicle for germs of highest thought, whereby they may reach the lowly minds of earthly men; as the moisture and the sunlight are the media for the transmission of vital ethers to surface forms. Physical man, the lowest in the scale, receives of this spiritual stimulation all he is capable of appropriating. Being on the physical side of life, his mentality is negative to that of his helpers on spiritual planes, and it thus becomes the agency to react with the latter more positive, sphere of mentality—the point to which the pendulum swings, whence it is reacted upon and turned upon its course. This signifies, in point of fact, that earthly man engages the attention of spirits of every grade; that upon him, as the weakling, the nursing, is concentrated the care of highest heaven—not to the neglect of any intermediate grades, but bringing all of the latter into the service of uplifting the infant. Related to materiality as physical man is, his sphere is repellent to spirits, but the positive will of the latter, overcomes this negative condition sufficiently, to satisfy the law of inter-communication. This satisfies the philosophical aspect of the questions. Illustrating how grades react with each other, for the production of that activity, which is universal life.

The faculty of inspiration makes man susceptible to the influence of all that is high and spiritualizing through it, from every source. He gathers of that element of refinement allied to his own spirit; nature thus being to him a perpetual stimulus to improvement. If the thunder of the cataract and the mellow strains of music, the frowning mountain with the overhanging storm-cloud black with tempests, and the glowing sunset sky and the fragrant, many colored flowers of the parterre, inspire his being, arousing to activity different sides of his nature, different mental faculties, it is evidence that God has imprinted upon nature, in all her varied moods and phases that diversity, which is exactly fitted to man, her incipient lord, and calculated to help to bring out every faculty, germinal within him.

For the Religio-Philosophical Journal.

From a Journal of Seances with Mrs. Anna D. Loucks, by Herman Snow of San Francisco.

A Murderer and his victim both speak from the Spirit World.

In offering for the columns of the JOURNAL the following striking illustration of the close connection of the crimes of earth with the retributions of the hereafter, a brief statement of the case as it has generally been understood in this city, seems necessary. It is as follows:

On the 20th of Oct., 1880, a man named George A. Wheeler, deliberately murdered by strangulation, his wife's sister, Della Tilson, the claim, as subsequently advanced, being that this was by mutual agreement of the parties rather than that they should submit to an impending separation from the criminal connection existing between them. The extreme atrocity and unnaturalness of this crime made the plea of insanity a specious one, and hence the case lingered in our courts for more than three years; but at length a dual conviction was reached, and on the 23rd of Jan., 1884, Wheeler was executed according to law. I will now give the passages from my seance-journal immediately related to the above, premising that it is in perfect accordance with the general action of our spirit band, that unique cases of the kind—criminal or otherwise—should be promptly sought out and wisely treated through the remarkable capacity of our medium:

Jan. 29th, 1884. To-day, much to our surprise a recently executed criminal was brought and placed en rapport with the medium, the expression of whose face under this control, was, at first, that of deep, agonizing emotion. Then came the following:

"I have chosen my fate to come back to earth and work on my own salvation. I abhor myself with all the loathing one is capable of conceiving. I am breaking from the control of Jesuitical influence of priest and layman. It came to me in my last hours, offering me pardon; but there is no such thing as pardon! I was steeped in sin and must, most assuredly, work myself out into a better condition, and when I tell you that I am Wheeler, the stranger, with no one to atone for me or condone my sins, you may well believe that I have something to do. True, the last days of my life were spent in prayer and meditation, and priests of the Catholic school told me that, with their assistance I could find redeeming grace in Christ. But no sooner was I released from the physical form, and came into the light spiritually, than I saw it was an utter impossibility for me to be saved from the wrongs of my life in any other way than through purification or sanctification, and so I have been brought here to-day to make a beginning in the light of reason and common sense; to try to understand with the help of these workers, through their quickening power, what there is for me to do to redeem myself."

"If I cut my hand and it heals over and becomes well, there is a scar there that shows where the wound was. I am scarred all over

from my head to my feet. Not a being that I meet with but says that I am so scarred, and must likely know the cause—some I know do know the cause even as they see the scar, and so I am constantly reproved, condemned and pitied. But I ask no mercy. I ask for work. I want to do something that will be a forgetting of self. When I can do that, I can escape the piercing gaze of all around me. Oh! that I could be a child again! Innocent with wisdom to guide my every action. To me, there is nothing so beautiful as the child's innocence.

"Those who have suffered by my hands or by my words, are the first for me to turn to, and repair the wrongs I have done them. I would gladly give my life for the wrongs; but 'tis more to live, to overcome, to relieve suffering, to bring peace into the hearts of others; but, O God, when can I learn to fit myself for such duties, as purity alone can bring peace? Time and patience, and a constant watchfulness, shall enable me to find and develop the best that is in me, and until I am prepared to mingle with the innocence of children, let me bear the scathing rebukes of all who look upon me."

Feb. 1st. At this, our next seance, we were still more surprised by a visit from the victim of this murderer, Wheeler. What now came was in the following words:

"O, keep this to yourself! Don't let my friends know that I am still with Wheeler. We were not prepared to separate in such an unnatural manner. I could not be released. O, release me, release me! For these weary months I have been wandering in the darkness; no release, no comfort. If there is any comfort for such as me, give me directions how to find it. Oh! you say I was wayward, and trifled with the best principles of life. Why was it so? I want to know the cause."

This questioning was addressed to spirit helpers near at hand. After a response from them—inadvisable to me—the subject continued: "Oh! I inherited, in a degree, the very elements that carried me down, through the influence of a more depraved creature than myself. Oh! the love of flattery, the love of admiration, how they told on my life! Let me forget it and go into darkness! I cannot bear the light."

"I am told that if I will but once look upon the full bearing of my life, I shall see how I can be released from the terrible agony. . . . Uninfluenced by a stronger will, I had led a different life. Yet I do not feel willing that another should bear the blame; let it come upon me! Spare him who was maddened. Let this be a work of my own, to suffer and free myself; and let that other go free. I will ask for no more. . . . No! I am wrong, wrong again. I have an immortal soul from the hands of my Maker, and am accountable to him for the condition he finds me in. I want to pray, but dare these lips plead for pardon; to ask for a blessing? I will ask that I may know the right, and be able to do it. . . . O, I am shown a way out! I am not doomed to everlasting perdition. My ignorance, my pride, my condition, has caused my suffering. The spiritual lights all around me, show me that I have still an opportunity to know the right, and to do it."

"How much I want to know! Have I been God's child all these years, and was let fall into temptation and suffering to become strong? Gracious and pure beings, you have not deceived me? It is true that I may go to work from this time, and struggle to overcome my evils and imperfections; and when I have become pure and ripe for a blessing, I shall be shown how to help others wherein I myself was weak. I am sorry there are others who must need such aid; yet I have learned that out of suffering cometh light; and through the suffering of weakness I learn my strength, and I rejoice and bless God for my life. I can now be glad to see myself as I am, and it shall rest with me to overcome."

I now endeavored by questioning, to obtain further light in regard to the singular developments of this case. The substance of what I thus received from the wisdom of our band, was that, from the first, the victim was so completely under the psychological control of her paramour, that her own self-will was, for the time being, lost; what was done, apparently with her consent, was not in reality from her independent individuality. Further: the action of this law of mental control continued, not only while the controlling mind was still in the earthly, and the other in the spirit-life, but also after both had passed out of the earthly existence; and it was now the great agony of the victim to escape from this control. In order, as it would seem, that she might leave her evils behind, and rise into a higher and more peaceful condition. That this release was not accomplished at once, in the present mental state of both the parties, was owing not to a want of disposition on the part of either, but simply to the deficiency of a right understanding, by the psychologist, of the proper method of release. In other words, he had not yet learned how to undo the knot of his own tying. And all this, as I was given to understand, was in strict accordance with a natural spiritual law, the importance of which made it right that the case should be published in full for the benefit especially of those still in the earthly life.

A Dog Saves Another Dog's Life.

The Poughkeepsie, (N. Y.) Eagle says: Mr. N. O. Chichester, Superintendent of Arnold's chair factory, tells a wonderful dog story. One day lately, he was looking out on the river from an upper window of the factory when he discovered a dog in the ferry track, struggling hard to get out. The dog would swim along the edge of the ice, then get both feet on it, and raise himself partly out of the water and fall back. The animal did this once or twice, when another dog was seen hurrying to the spot. The latter seized the half-drowned dog by the neck and pulled and tugged away, vainly endeavoring to haul him out. He got him nearly out two or three times, but each time he dropped back. Suddenly the would-be rescuer started like lightning for the shore and the dog in the water kept up his struggles. In a minute or two the other dog was seen returning, and there was a man with him who was running. Dog and man reached the drowning dog in time to pull him out, and all started for the shore. When the two dogs reached the bridge which leads from the ice to the Brewery pier they laid down side by side, and made extraordinary manifestations of joy and delight, and their cries, not barks, were incessant. The dog that was saved is owned by Mr. George Lumb, of Swart & Lumb Brothers, and the dog that went to his rescue is a hunting dog belonging to Isaac H. Wood, of the Exchange House. Taking everything into consideration it was a most wonderful occurrence.

Horsford's Acid Phosphate
DECIDED BENEFIT.

Dr. JOHN P. WHEELER, Hudson, N. Y., says: "I have given it with decided benefit in a case of inattention of the brain, from abuse of alcohol."

For the Religio-Philosophical Journal.
Old Men shall Dream Dreams and Young Men shall see Visions.

BY DR. S. J. DICKSON.

I do not quote these lines because they are contained in this or that book, but because to dream dreams and to see visions, has been the experience of all ages. Not only have old men dreamed dreams and young men seen visions, but both old and young men, women and children, have been subject to these experiences since the individualization of the race. But probably visions in these latter times have attracted the attention of thinking minds more than at any other period.

So far as my own experience and observation extends, through visions, spiritual truths and material events are given in a figurative manner, which, all are aware who have considered the subject, is the most adequate method of presenting much in a little; but we also realize how inadequate our written language is to present the experience of one mind so as to be fully comprehended by that of another.

But notwithstanding this fact, I now propose, with your approval, to give from time to time some of my own experiences under this head, to the readers of your worthy paper, commencing with the following:

While attending school in the year sixty-three or four, after having wrestled with my Greek until the short hours of the night, I committed myself to the arms of Morpheus, under whose benign influence I remained until the dawn of the morning, at which time the following vision came before me: I was leisurely walking upon a street which led as an inclined plane a distance of about one hundred yards to my mother's home. On hearing footsteps approaching, I turned and saw five beautiful white horses prancing along single breasted, while a lovely boy rested upon the back of the last horse, who, as he passed, smilingly asked if I would not like to ride. I gave him a negative answer, as on they went until they nearly reached my old home, at which point the horses all rose upon their hind feet, in a circle, while the boy fell beneath their fore feet. I sprang to his rescue, but ere I reached the spot, he had been crushed into the earth, and a shock, as of spirit power, came over me, as much as to say, "Take note of this." I resumed my normal state under the most serious conviction that my little friend had passed to spirit life, and immediately wrote home to that effect. I also stated to a classmate what I had seen. Three or four days passed, and a letter came from my mother saying, "You will be surprised to learn that little Dicky is dead."

Now for the sequel: The morning of my vision, a little cousin awoke, exclaiming to his mother, "I must go down to grandpapa's to-day." She tried to dissuade him, but in vain; hence, being impressed by his manner and earnestness, that the child's pleadings were not without meaning, she conformed to his request. The grandfather's home being beyond that of my mother's, the mother and child had to pass over the way where I was during the vision, and as they approached the spot where I saw the horses form a circle, bringing the first horse next to the last, thus showing the journey complete, and the boy, who sat on the rear horse, fall—there my little friend was struck with a sickness unto death. There were five beautiful white horses. The boy was five years old. He was as far in advance of his age in spiritual and mental development as the horses were superior to the common horse. He had always enjoyed the best of health.

A few days prior to his death, while in the forest with his father, he thus exclaimed: "Papa, how do you know there is such a place as heaven?"

His father replied: "You know what we read?"

"Yes, I know what we read," said the little philosopher; "but do you know of anybody who has been there and come back again?"

His father inquired: "Dicky, why do you ask me such questions?"

He replied in a very earnest manner: "Because I am going there in a few days and I want to know all about it."

He did go, as shown in my vision, and has returned to me since, thus showing that though absent in form, our loved ones do not forget their friends who linger beneath the shadows.

But notwithstanding the predictions of those gone before, and notwithstanding their frequent return to re-assure us of their continued existence and love, may we not still sum up the prevailing inquiry in the one sentence: "Do you know of anybody who has been there and come back again?" And this is why we strive to scatter here and there a beacon light, perchance it may prove as a guiding star to some wandering soul to that haven of light, in which all are enabled to exclaim, "Now we know of a fact, that if a man die he shall live," or in other words, "That death is not a dismal sleep, nor the grave, man's final goal." But though we lay off this mortal coil, the spirit will forever ascend to new and improved conditions, penetrating deeper and deeper into the more subtle beauties and grandeur of the spiritual kingdom so long as the wheel of time shall continue to roll on the high ways of eternity.

The Double.

Mr. M. A. (Oxon.) relates, as follows, a curious incident in Light of London, illustrating the fact that death does not always occur when the unexpected "apparition" of a person still living suddenly puts in an appearance, a long distance from his physical body:

"A lady with a family of young children was occupying a house in Cheltenham, while the husband and father was absent on business in Scotland. Looking out of the windows of a back drawing-room upon a small garden, which communicated by a door with a back lane, several of the children saw the garden door open and their father walk through and come towards the house. They were surprised because they were not expecting their father's return; but uttering a shout of joy, several of the party ran downstairs, there to find, to their disappointment and sorrow, that no father had arrived. So strong was the illusion that when the father did return, a week or more afterwards, he was reproached for having played some trick of which he was perfectly innocent. There were no consequences that could be traced; and the appearance was seen by several persons."

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CHICAGO, ILL., Saturday, March 1, 1884.

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Another Symposium.

Religious symposia are the fashion of the time. They break out in clubs, magazines and reviews. The latest was at a meeting of the Nineteenth Century Club in the parlors of Mr. Courtland Palmer in New York City. Elsewhere in this issue of the JOURNAL, appears the best report of this which has come to hand. We have examined the reports in several of the New York papers, and as they agree in the main, it is probable that they are substantially correct. At this meeting, Mr. Capel spoke for Catholicism; Rev. J. M. Pullman (Universalist) for Protestantism; Rabbi Gottlieb for Judaism; and Mr. T. B. Wakeman for Agnosticism.

Mr. Capel first throws a sop to the Nineteenth Century by saying that "the Catholic Church maintains that man is endowed with intellect to know truth, with will to do good," which leads to natural religion. Then he goes on to affirm an infallible revelation superior to human reason, and an infallible church to declare what this revelation teaches. He keeps to the safe old doctrines, and to the venerable, well-tried statements. Grant his premises and there is no escape from his conclusions. It is in its premises that Catholicism must be attacked and slain. Unfortunately Mr. Pullman went to the meeting with a paper to read, instead of an alert mind to answer the speech of the Catholic. He failed to overthrow the premises of Mr. Capel, and hence left the advantage with the latter. Mr. Pullman's paper is able and eloquent, but illogical and false. His definition of Protestantism has nothing that characterizes Protestantism any more than intelligent and sincere Romanism, Mohammedanism, Judaism or Brahmanism. These all "love reality and are loyal to duty." It is hardly probable that Protestantism has waited 350 years to accept Mr. Pullman's definition of it, which does not represent the thought of one Protestant in five hundred. His definition accords neither with the facts of history nor with the present position of Protestantism. As a matter of fact the Protestant Church is based on authority as surely as the Catholic. The Romanist accepts the authority of the Church. The Protestant accepts the authority of the Book. The genuine Romanist does not question the word of the Church; for him it is the word of God. The genuine Protestant does not question the word of the Book; for him that is the word of God. "The Bible, and the Bible only," is the religion of Protestants. We cannot see that the Protestant has the advantage in this. Indeed the authority of a living church is preferable to that of a dead book turbidly transmitted to us through two or three languages and translations. Mr. Pullman's paper is in no sense the antidote to Mr. Capel's speech. It is in no sense a statement of the Protestant position. It contains some truth, but it is the truth of Christian Rationalism, which is a very different thing from Protestantism. By his attempt to put Rationalism for Protestantism he has muddled and been false to both.

Rabbi Gottlieb made a forcible speech. He is a modern Jew, and the modern Jew is a product of the modern spirit. He believes, indeed, that God reigned in the past; but he believes, also, that God reigns to-day. He is one of the best exponents of religious Rationalism. Rabbi Gottlieb admitted the good

in every religion, that has morality for its basis. He attacked and demolished the main assumption of the Catholic, which affirms the absolute necessity of a supernatural and infallible revelation. In doing this he also overthrew the basis of Protestantism, for this also for its chief corner stone the infallible revelation. The keen spiritual insight of David and Isaiah is not darkened in some of their modern descendants. The rationalistic Jew, when he shall also become spiritualistic, will be again among the prophets.

Mr. T. B. Wakeman spoke for Agnosticism. His speech was flippant and shallow, unworthy of the company, and the occasion, and the reverent and learned Agnostics whom he mis-represented. It has the insufferable air of self-conscious superiority so often seen in the self-styled and self-satisfied Rationalism of to-day, which skims over the surface and then claims to have got down to the roots.

It is a happy when a brilliant company, of very diverse faiths, assembles to hear four speakers state the foundations on which they build. If, perchance, all the speakers fail, thoughtful men will be led to look for those deeper foundations which these speakers have not yet reached. In this symposium in Mr. Palmer's parlors the courtesy and the learning were with the Catholic and the Jew. Mr. Pullman failed because his plea was for Christian Rationalism, which is not Protestantism at all.

They all failed to reach the living springs of religion. Those springs lie in man's spiritual nature, and in the conscious communion of man's spirit with that Spirit of whose thought the whole universe is but an expression. The communion of spirit with spirit is the essential element in religion. Without this no religion can permanently secure the love and loyalty of man, nor lead him to the highest life.

Ignorance in a Learned Profession.

Last winter the Michigan medical men got a doctor's law passed at the last end of a legislative session, under which all diplomated physicians must register, and be licensed to kill or cure scientifically. Now comes the Detroit Post and Tribune, a leading daily newspaper, and speaks right out as follows: "An examination of the physician's register in the office of the county clerk reveals many interesting things, and those of a curious disposition who have the time will find an hour well spent in reading the qualifications of practitioners as there evidenced in the simple matter of registering. Said a prominent physician yesterday to the Post and Tribune reporter, 'You have looked through the files, and I dare say have been astonished, as I was, at some of the blunders made in the simple matter of registering by men who pretend to have the education needed in a profession which involves the preservation of life. You have seen doctors, practicing to-day, who were obliged to have others sign their names for them while they made their cross.' The reporter acknowledged such was the fact and recalled the comical entries on the register, beneath the signature of a well known doctor, namely: 'It is a great misfortune to the human family that diplomas do not furnish brains as well as authority to practice the three great professions, Medicine, Law and Theology.'

This prominent physician favored a law requiring registration, but deplored the low standard of professional training. He said: "Read the registers of the undergraduates now studying medicine at Ann Arbor and in this city. In a short time the whole host of them will be turned broadcast with the title of M. D. You have seen doctors, practicing in the time in which I rose it took sterner discipline to make a doctor. On the files in the county clerk's office the misspelling is simply horrible, as you know. The names of cities and states are too frequently begun with small letters, and in one case the location was incorrectly spelled. Think of this. What a state of ignorance for one embracing the noblest and most delicate profession, to do you wonder, the ignorant and uneducated are in the majority compared with the number of really skillful physicians."

This ignorant majority, if they only have a diploma and license, have the sole privilege of practicing medicine, and if Christ himself should rise from the dead, and heal by the laying on of hands, these fellows that can't spell or write correctly could fine him under the Michigan law, or try to.

We do not underrate the need and importance of the best medical education or the help that some of our best medical colleges may give to students. It is a common practice for physicians to hang up their diplomas in their offices, and this is well enough, but the tyranny and absurdity of forbidding all without diplomas from healing the sick is wrong in principle, evil in results, a class legislation not fit to live a day.

The Michigan law allows healers who have practiced five years to go on in their work, but if magnetic healing and clairvoyant prescriptions are delusions, and it is against those that the law is mainly framed—why allow them at all? Does five years' practice make folly wisdom or quackery fit to be protected by statute. The law is said to be lame and impotent in its wording, and we trust it will be a dead letter, as some excellent physicians say it ought to be.

Meanwhile bear in mind the ignorance of these privileged doctors as revealed in the statements we take from the impartial columns of an able newspaper.

Thos. R. Hazard in a late issue of the *os-p-o-c*, says: "I have recently witnessed some of the most remarkable manifestations in the presence of Joseph Caffray and wife, 229 East 48th Street, New York city." We shouldn't wonder if he had, for this is the identical Joe who started out last July exposing Spiritualism. Our first letter from Lake Pleasant last summer records an interview had with Joe in Syracuse. Truesdell claims to have taught the fellow many tricks, especially those connected with slate-writing. We understand Hazard has Joe in training for the trustees of the Seybert fund. Experienced Spiritualists claim that Joe really has medial power but supplements its manifestations; this is just the sort of medium that suits Hazard, hence we do not wonder at his delight.

Thomas Gales Forster is now in Philadelphia, Pa. He will be in Chicago sometime during March.

Prof. Swing on Death.

The death of Wendell Phillips has furnished a text for nearly all the pulpits of the land, and most thoroughly has it been improved. Among others, Prof. Swing held forth at the Central Church, and perhaps of all others, his views as presented below were the most extraordinary. We say extraordinary, because he professes to believe in immortality, while his whole line of argument tends in the opposite direction. He takes his text from the gross materialism of the Old Testament: "And Solomon slept with his fathers." (1 K. xi-43); and this is the picture he draws therefrom:

Only two weeks ago Mr. Phillips told a friend that he "received no sign of age in himself except a failure of memory. Names and incidents and minor matters passed easily out of mind." He was right in this estimate of himself, for his mind lay within in all its power and worth; but alas! the laws of mortality were at work in him, and all unconscious of such a solemnity he stood within a few days of the end.

We often can note this discord between body and soul, the latter being as buoyant as when young—all the faculties acute and all the feelings as full of ardor and poetry as they were when the face lashed in the joys of early life when the days were all sunny and the months all June; but the body being slow with infirmity and unable any more to respond to the music of the mind, thus is the soul dragged downward by its burden of flesh; and after a few years or months of struggle it sleeps with the fathers having been murdered by the body as Laocoon and his children were crushed by the serpents from Tenedos. The imagination cannot conceive of anything more strange or dreadful than that man should die. We can understand well his smiles and tears and labors and amusements and ambition and the poetry as they were when he was from some part of the land that the Emerson or Phillips is dead, the event transcends language or secret thought. To have all the fullness of the sense suddenly closed, to hear no longer the call of friends, to be oblivious to the street and to day and night, to cease to be a man and to become a pale marble form in a coffin, this is the amazing spectacle of our world. The seven wonders are as nothing compared with this one marvel. It dwarfs all else. The human mind surrenders and in submission covers the tomb with flowers, and says, "He sleeps with his fathers."

He speaks in eloquent words of the departed, but no allusion is made to the hereafter, or the great purposes of this life in relation thereto. Even to the closing paragraph the same sad tone of hopelessness, of doubt and despair is maintained.

If the Hebrews could utter these words with pathos and tears we must utter them with deeper pain, for the grave has grown larger as the centuries have passed, and small was the host of the dead in that far-off age compared with the multitude which we can now see only in memory. Our age, our country has made many rich contributions to the tomb. Talents hasten the young to the tomb, the old to the obsequies, the eloquent in speech and those eloquent in deeds. Into what a strange sleep does man fall—this child of mortality! Let us gather ourselves always at the altar of God and oppose to this with this our belief that God is not a God of the dead but of the living. In Him all live.

This paragraph may mean much or little. Even at best all he has to oppose to blind despair in the presence of this "strange sleep," is a "belief." True, we all live in Him, and this is as true of the insect whose existence is for a day, as for man. That God is a "God of the living," no one will deny, and this phrase leaves the vital question of future life unanswered.

When we reflect that in the sermons of such men as Prof. Swing, we have the very best thought that the old system, with all the reflected light of science it borrows, can give, in what strong relief appear the clear and unanswerable teachings of Spiritualism.

The Volunteer Expert. (?)

And now Thomas R. Hazard is to go before the Seybert Committee, as a volunteer "expert" in the phenomena of Spiritualism. We have repeatedly expressed regrets as to the animus displayed by this committee and the want of wisdom shown in the request, but more deplorable than all else is the appearance before this body of such a man as Hazard as an exponent. All-believing, credulous as a child, and garrulous with age; never having observed a phenomenon with sufficient care to give his record the least value, he will only bring the cause he advocates into disgust and ridicule. What if he comes before these men of scientific thought, with his locks of hair cut from the heads of "spirits," and patches of tarlatan cut from their dresses, with good strong machine-made hems, and they ask him how it is the "lock stitch" is there. Will he reply that they have sewing machines in the Spirit-world? The proper way will be for Mr. Hazard, after relating his highly colored and altogether improbable stories, to bring his witnesses into court. There have never been any arrant frauds and transparent humbugs, but he has thought himself called on to at once "investigate," always to find them the most irreproachable "mediums." If he would bring these before the committee, the Punch and Judy shows they give would be sufficient to satiate the members; and they would refund the bequest rather than go on in the investigation, when spirits with "bad breaths," claiming to be Josephine, Mary Queen of Scots, Joan De Arc, Webster or Napoleon, recommend the unlimited use of Brandt's Pills!

The further such men keep from this committee the better for the cause and themselves.

E. M. Ripley, M. D., of Unionville, Ct., in renewing his subscription, writes: "I see by the dates on the wrapper, that my subscription expires this month for the JOURNAL. The time that I subscribed for a six months' trial, marks an era in my life. I had become disheartened at the preponderance of scam and fraud in our midst, and feared that the good would be swept away with the drift; but my fears have vanished. While the JOURNAL continues the advocacy of a high and holy Spiritualism, with purity and truth nailed to the masthead, we need never fear for final results. I enjoy reading the JOURNAL, and I always arise refreshed and strengthened thereby. May you live long to engineer its course; all lovers of reform and progress, will be your supporters."

The wife of our able occasional contributor, S. L. Tyrrell, passed to spirit-life last month after a long and painful illness. Her faith had grown broad and liberal in her later years, and she bade adieu to earth with perfect assurance of her destiny.

Education.

According to Plutarch, Lycurgus built his State on the education of its citizens, thinking that, "the habits which education produced in youth would answer to each the purpose of a lawgiver.... For he resolved the whole business of legislation into the bringing up of youth." The wisdom of this measure is as apparent to-day as in the time of the Spartan sage; in fact there is greater necessity of education as the activity of human life increases, and events follow each other more rapidly. The higher tension demands a more complete culture for achieving the harvest it presents. The education of the people is the duty of a free government; for that a government of the people cannot rise above the moral and intellectual condition of the people, needs no affirmative argument, and equally self-evident is the statement that the permanency and advancement of such government depends on the education of the people.

If the State ignores this duty, it fosters one of its greatest dangers, for thereby the ignorant class is increased, and on the purity and intelligence of the voter depends the State. A State with ignorant rulers is in constant danger, and much more is this increased when every citizen is a ruler by power of his vote, if such voters are ignorant and corrupt.

The necessity of education is continuous for in each child it comes to the front. The child begins at the dawn of civilization, and the history of the race is repeated in the development of every human soul. The child, left ignorant, neglected in poverty, and crushed under the heel of power, remains brutal, savage, and the State has everything to fear from such. The child of to-day is the citizen of to-morrow. The history of the future is rooted in the cradle of infancy. The child by birth is heir to the knowledge of the present. He has a right to know all that is to be known, and enter unfettered the race of life. The glory or shame of the future depends on the perfection of this education. It must partake of the age in practical character, and be alive to the great questions of the present as well as concerned with the achievements of the past.

Bacteria as Scavengers.

J. W. Clarke, author of a rather peculiar book entitled "Cattle Problems Explained," takes the ground in a recent article that bacteria are scavengers of the blood and so a blessing rather than parasites. In his opinion "It is evidently an error and a misleading mistake to apply the word 'parasite' as a name for the fungus bacterium, as numbers of veterinarians have long been and are still doing, as though they were unable to recognize, or had not yet suspected, the clearly existing and radical differences between animal parasites that subsist upon a pure or ordinary quality of blood and the various forms of bacteria fungi that are found in cattle affected with fever that results from the fermentation of excretory material—that which should be discharged from the blood by expiratory breathing—that is retained in the circulation, and of course occupies a portion of the space required for blood of some assimilable quality." He adds:

"When it is found there is but little poisonous matter in the blood for the fungi to increase with, the poison-organizing scavengers, bacteria fungi, increase only slowly, and are only active at intervals when there is more or less noxious material or accumulated poisonous matter in the blood for them to organize. Hence, while blood-consuming parasites subsist continuously without periods of intermission upon the blood of the animals they prey upon, the scavenger fungi, bacteria, are latent or do not develop in the blood when there is not sufficient poisonous matter to insure any appreciable increase of these poison-organizing blood scavengers."

The theory agrees with certain facts, as most theories do, but it may be some time before "numbers of veterinarians and such men as Pasteur and Koch will endorse the views of the gentleman who declares that contagious pleuro-pneumonia is caused by 'crown poison.'"

A writer in the Cleveland Herald tells us of some popular errors in regard to the microscope. He says: "One very old one and very common one is that every drop of water we drink is teeming with animal life. There never was a greater mistake. It is very rarely, indeed, in lake water that any animalcules are to be found. If a little bit of grass, or shred of meat, or any organic matter be left in water for two or three days there they can be found. It is supposed that a peculiar kind of organism like eels can be found in vinegar. It may be that way back in the country, where they make vinegar out of apples and not out of aquafortis, there may be some, but they don't seem to thrive in city vinegar. Another thing, people think that hairs are hollow. The hair is no more hollow than a fence-post; and the coloring matter, instead of being filled in a tube, is mixed up in the cells of the hair. The mistake never would have occurred if it had been recollected that the hair is but a modification of the epidermis. Then there is another idea that the human skin is as full of pores as a sponge. The fallacy of this idea was demonstrated by the microscopist taking a slice with a razor off his hand and putting it on a slide. The reporter was surprised to find that the pores were very scarce indeed, appearing to be about a fiftieth of an inch apart."

Lyman C. Howe attended as one of the speakers at the Spiritualist State Convention at Kalamazoo, Michigan. He has an engagement also at Grand Rapids, Mich., the first Sunday in March.

GENERAL NOTES.

G. H. Brooks has been lecturing at Pleasanton, Kansas.

Bradlaugh has been re-elected to Parliament by the largest majority he has ever had.

Mr. Charles Dawbarn of New York City has the thanks of the JOURNAL for a fine photograph of himself.

A. G. Smith of Painesville, Ohio, writes: "A discussion has just closed at the Mormon Temple, Kirtland, between a Mormon Elder and Clark Braden, champion of Disceplism."

A critical Brooklyn Spiritualist, who is a good speaker himself, writes: "Anthony Higgins is a success with us. His lectures are orations, energetic and seemingly studied; and draw; he has good audiences."

It is said that the Mahdi is not an Arabian, and is hardly of the Semitic race. He is black as Cetewayo, and his Islamism is tinged with more than the average degree of superstitious paganism.

The complimentary testimonial, which was to have been tendered to Mrs. L. P. Anderson, on February 20th, at Prof. Carr's Academy, corner of Wood and Lake Streets, has been postponed to March 12th.

Mrs. Isa Wilson-Porter now resides at No. 413 West Lake Street. She will hold public circles every Thursday evening. Private sittings, for tests, daily. When desired, she will attend conventions and give tests and readings from the platform.

Miss Eva Mackey, daughter of the Bonanza King, is at the head of a society of young ladies who go about doing what good they can among the worthy and deserving poor of Paris. It is a society that has abundant financial capital.

Leonard Howard, a resident of St. Charles, Ill., passed serenely to spirit life, last week, after a protracted illness. Mr. Howard was an ardent Spiritualist, and was held in high esteem by his friends and neighbors. We shall give an account of the funeral obsequies next week.

The Rev. Mr. Cross, rector of St. Luke's Church, Montreal, has resigned on the ground that he does not agree with the articles of the Church of England as to the doctrine of eternal punishment. Mr. Lloyd, a layman, has also retired from office in the same church for a similar reason.

Col. Ingersoll has lately visited this city. His political and religious views were given by the scribes of the local department of the Tribune. The Colonel observed, with regard to the future state, that "as long as the smallest coal was red in hell" he was "going to keep on."

"When an Indian wants to swear he must learn the English language, as there is nothing in his own that he can use in taking the name of the Great Spirit in vain," said the Rev. John J. Kelly, a grand specimen of the Chickasaw Nation, in his lecture in the Fourth Street Methodist Church, Reading, Pa.

Mr. Charles Dawbarn has hired a brother Hall, New York City, and will hold services there each Sunday evening. He will be pleased to meet his friends there at seven o'clock P. M., when he will answer questions on Spiritualism, until eight o'clock, the time for the commencement of the regular services.

We have received an invitation to be present at the commencement exercises of the Medical Department of the Western Reserve University, Cleveland, Ohio, Feb. 27th, 1884, at which time our young friend, Carl Tuttle, only son of Mr. and Mrs. Hudson Tuttle, will receive his diploma. We regret our inability to be present.

Leo XIII. has twelve red hats at his disposal. It is understood that at the Consistory next month, four will be given away, two to French prelates. The other two will go to the Archbishop of Naples and the Patriarch of Lisbon. No American prelate will be raised to the cardinalate until after the Baltimore Council. The stories to the contrary, it is said, were the creations of imaginative correspondents and over sanguine friends of certain prelates.

The Chicago branch of the Red Cross Society up to this time has received about \$16,000 for the benefit of the flood sufferers. Some important committees, including those of the dry-goods men and the druggists, have not yet reported. It is hoped there will be no relaxation of the work, as the sum received is yet utterly inadequate to provide for a tithe of the sufferers in our own State of Illinois alone. Contributions may be sent to John De Koven, treasurer of the Red Cross Society, National Bank of America, Chicago.

The German Sanitary Commission sent to Egypt and India by the Imperial Board of Health, to study the return and causes, etc., of the cholera, has forwarded a report from Calcutta. The commission discovered the cholera germ in a water tank at Calcutta, and found in a suburban village, where the cholera made its appearance, the microscopic organism which has been discovered in the lower intestines of the cholera victims in Egypt.

On Saturday, February 16th, the steamer Saline having arrived in port at New Orleans, Mrs. Mary Miller, her captain, repaired to the office of the United States Inspectors of Steam Vessels and received her license. The lady had been previously examined as to competency to take command of a steamer and had satisfied the inspectors on that score. They, therefore, proceeded to issue to her a captain's license, fully authorizing her to assume command of the Saline, with permission to navigate the waters of the Mississippi and other Western rivers. Captain Miller took the usual oath demanded of steamboat captains when licensed to pursue their calling, and she subscribed to the article in a plain hand. "Mary M. Miller."

Monopolies.—The Working Class,—Co-operation.

BY GEO. W. WEBSTER.

The growing power of railroad, banking and other moneyed corporations, justly attracts the attention of philanthropists and statesmen, causing apprehensive fears as to what may be its ultimate effect upon the condition and welfare of society. Many prophesy anarchy, bloodshed and the overthrow of the oppressive corporations by violence. To my mind the danger does not lie in that direction, though it is not improbable that there may be a communistic feeling sufficient to occasionally produce spasmodic efforts at revolution and riot, to be speedily put down by the strong, conservative hand of law. Rather may we look for still further centralization of money power and increase of oppression. It is patent to every intelligent observer that labor is waging a very unequal contest with capital. Vanderbilt, Goulds and Astors are piling up their hundreds of millions, nearly every cent of which is the direct produce of other men's labor; which, considered legally, is right, but considered morally, is robbery and vampirism. It is very easy to see how intelligent co-operation among the laborers might vastly improve their condition. Farmers, by establishing co-operative farm-villages, centrally located on tracts of land not more than two miles square, could co-operate in the purchase and use of machinery, and in establishing creameries, manufacturing and repair shops, schools and libraries, and at the same time greatly improve their social condition. Mechanics and operatives in cities could secure as great benefits for themselves, and all classes working together could control the subject of transportation, and in many other ways secure to labor a just share of its productions. Many, seeing how these ends might be attained, have spent years of hard, unselfish labor, in trying to realize such a consummation, but their efforts thus far have not been crowned with success. Why have all such enterprises failed? Why is labor every year more and more oppressed, while wealthy corporations are constantly increasing their hundreds of millions? The fault lies with the working classes themselves, in their ignorance, their selfishness, and want of rectitude. The almost universal prejudice against manual labor and in favor of some more genteel pursuit, is also a very strong factor in producing the present condition of things. We for a moment would assume that labor could not take care of itself, if all laborers had a good practical education, were thoroughly trained and skillful in any work they might wish to pursue, and at the same time were honest and unselfish, willing and anxious to work, not only for the good of themselves and their own families, but also feeling a patriotic interest in the general welfare of society?

If there were to be a general and equal distribution of all the property in the country to-day, it would be but a short time before there would be nearly as much difference in the financial condition of individuals as there is now. A life of idleness and extravagance will rapidly dissipate the largest fortune. Only a small proportion of the laborers of this country have a good common school education. Their children run in the streets. They do not want to go to school, but are ready to smoke cigars, drink beer and whiskey, and form habits which destroy the life forces, or they waste their earnings in worse than useless expenditures. They grow up without becoming skilled in any kind of work, and consequently have to work for low wages.

There is enough money sought for strong drinks and tobacco alone to clothe and educate every child in the land. Of course these sweeping charges are not intended to apply to all laborers, but every intelligent person knows that they will apply to a very large class. There is also a large class of temperate, industrious and honest laborers, who although they do not have the opportunities they should have, are rapidly acquiring good homes and surrounding themselves with luxuries. Two boys in the same school may have the same opportunities for education; one is ambitious to win honorable distinction, to become a useful member of society. He studies hard, buys no bad habits, saves his earnings, and buys books or to go into business with, and after adopting some profession, he naturally grows up to be a reliable business man. He gets good wages, saves them, and in time goes into business for himself and is successful. The other boy cares little for education. He would rather spend his time in using tobacco, strong drinks and playing billiards. He grows up unskilled in any pursuit, and is employed by the educated, industrious man at such wages as his skill and strength will command in the labor market. One has become a monopolist, the other an anti-monopolist. The monopolist is often hard-hearted and exacting, but the anti-monopolist is at least partly to blame for his inferior position. Co-operation is the only remedy that can successfully contend with the power of monopoly, but it can only be a success between people who are sufficiently intelligent and honest to work together for a common good. Such educated and skillful business men as would be well calculated to become leaders in co-operative movements, have already acquired homes and are engaged in some successful business of their own, while the great majority of those who would be benefited by co-operative labor, have not the business qualifications that would be likely to ensure success; neither have they the capital necessary to make a start in business.

Those who make a failure in their own business operations, would probably do no better in conducting co-operative enterprises. The most successful attempt that has been made to ameliorate the condition of labor, has been inaugurated by a capitalist, and I am glad to say a Spiritualist. I refer to the Familistere of M. Godin in France. In this country there are plenty of wealthy Spiritualists who are abundantly able to imitate the example of M. Godin, and they could make no other use of their capital that would bring so large returns, in both present and future enjoyment, as to spend it in trying to educate and improve the laboring classes, which, in my opinion, will have to be done in order to make co-operation a success.

I do not wish to discourage those who would endeavor to improve the condition of mankind through co-operation, but would point out some of the obstacles that will have to be overcome. There can be no true co-operation among the incongruous elements of society as they now exist. One great obstacle is the number of useless deadbeats and cranks that swarm about every such movement. It is especially essential that any such enterprise should be started by clear-headed and worthy people. Spiritualists should be ready and willing to improve every opportunity to educate the masses, and thus prepare them to lead a more temperate, industrious and cultured life. Much has already been done, but much more remains to

be done before the millennium will be realized. The apathy of many so-called Spiritualists is incomprehensible. I fear that the true mission of Spiritualism to educate and bless mankind, is often but dimly discerned by many who are thoroughly conversant with its wonderful phenomena. There is too much of waiting for spirits to do the work that we ought to do ourselves. If Spiritualism teaches anything of special importance, it is that the true object of earth-life is the training and unfolding of the human spirit preparatory to its entry into its final home in spirit-life. A practical, industrious and philanthropic life will tend to that end, but the possession of great riches will not, unless wisely used for the benefit of others. A co-operative association formed by persons who believe in that kind of philosophy, could do a great deal of good, while one formed by those who seek Spiritualism to gratify an idle curiosity, or to make money for selfish purposes, will realize only a harvest of sorrow and disappointment.

Orange City, Florida.

Mrs. A. S. Duniway, one of the leading exponents of progressive ideas on the Pacific slope and editor of *The New Northwest*, of Portland, Oregon, passed through Chicago this week en route for Washington.

Gospels of Oahspe, *The New Bible*. The entire Oahspe will be issued in series ere long and cheap enough for everybody to obtain it. The first number is 40 hand, price-paper cover 50 cents, sent post paid on receipt of price. For sale at this office.

Thomas Paine's Complete Works, bound in cloth for \$5.00, regular price for same \$7.00. We have one set of the above in the best order, never having been used, and the only imperfection being in the binding of one of the volumes upside down. This makes no material difference as the reading is all complete and the books in good condition. A rare chance to procure Paine's works at a low price. Will send to any address on receipt of price.

We have one copy of *Everybody's Doctor*, a New and Improved Hand-Book of Hygiene and Domestic Medicine. By Robert A. Gann, M. D. The author has in this volume contributed a great deal toward improving the condition of mankind and condensed in as small a space as possible, such information on medical subjects as will be of value to the public. The volume contains 668 pages of reading matter in clear type and printed on good paper and sells for \$4.00. We offer the one in stock for the low price of \$2.50. It is as good as new and is a bargain. It will be sent to any address on receipt of the price, post paid.

This is the significant and italicized heading of the editorial columns of the Washington *Sentinel*, the national organ of the beer brewers of America. Read, mark and inwardly digest its suggestive advice:

"It is the holy duty of every man who loves his country, wants its liberties, and free institutions preserved, and Puritanical despotism and tyranny destroyed, to see that all emigrants, or such that neglected to do so heretofore, take out the necessary papers in order to become naturalized. In every city, town and village there ought to be a standing committee for that purpose. If we want to succeed, we must do it at the ballot-box."

Prof. Buchanan requests the *JOURNAL* to state that the post graduate course of the College of Therapeutics at Boston has been concluded with expressions of satisfaction and pleasure by the gentlemen and ladies in attendance. The class unanimously adopted the following resolution:

Resolved, That we have attended with great pleasure the recent post graduate course of lectures of the College of Therapeutics, which has realized our anticipations in presenting a large amount of novel information in a most attractive, interesting and convincing manner, and that we regard the discoveries of Prof. Buchanan in Cerebral Physiology, Sarcogeny, and Medical Diagnosis as fully demonstrated by experiment, and as destined to revolutionize medical philosophy and medical practice.

Another Medium.

To the Editor of the Religio-Philosophical Journal:

On the 13th of October, 1883, at the residence of S. C. S. of Rose, Michigan, while holding a family circle, Miss Maggie Maguire, an assistant in household duties, became entranced, and rising, she gave a short lecture, which proved of great benefit. She has a powerful control, and has been doing splendidly. She has been controlled at least three times each week since her first experience. We feel that she is now almost qualified to fill any pulpit. We hope that she may prove a great benefit to the cause. This medium belongs to a family of strong opposers to Spiritualism, and they would gladly put a stop to her mediumship, if it were in their power to do so. She is nearly eighteen years of age, and will soon triumph over all opposition.

S. C. SKIDMORE.

Story About a Maine Man.

S. D. Edwards, a Justice of the Peace in Oxford, has long claimed the power of reading any letter which can be put on his head, not seeing the letter. Monday this was put to a practical test. G. H. Jones, George Walker and A. S. Fuller went into a separate room. Each wrote a letter, which they carefully sealed in envelopes and shook up in a hat. Then one was put on the top of Mr. Edwards' head. Mr. Edwards had not even seen the envelope, still he read it quickly and correctly. He was tested in many ways but came out successful each time.—Portland (Me.) Argus.

Business Notices.

DR. J. Y. MANSFIELD, 100 West 56 St., New York. World renowned Letter writing Medium. Terms, \$3, and 12 c. Register your Letters.

Hudson Tuttle lectures on subjects pertaining to general reform and the science of Spiritualism. Attendance free. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

SEALD LETTERS answered by R. W. Flint, No 1827 Broadway, N. Y. Terms: \$2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular.

Mrs. Emma Hardinge-Britten will make a final and farewell tour through the United States to California, leaving England about the middle of April of this year. Spiritualist societies desiring to engage her services for Sunday and week evening lectures will please apply to her residence, The Elms, Mumpsey St., Chessham Hill, Manchester, England, up to the end of March. After then in care of RELIGIO-PHILOSOPHICAL JOURNAL, Chicago, Ill.

Hall's Vegetable Sicilian Hair renewer, heals every disease peculiar to the scalp, and keeps the scalp cool and clean.

FOR TEN CENTS. The St. Louis Magazine, distinctly Western in make-up, now in its fifteenth year, is brilliantly illustrated, replete with stories, poems, timely reading and humor. Sample copy and a set of gold colored picture cards sent for ten cents. Address J. Gilmore, 213 North Eighth street, St. Louis, Mo. The RELIGIO-PHILOSOPHICAL JOURNAL and Magazine sent one year for \$3.50.

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Passed to Spirit-Life.

Passed to spirit-life at LeMore, Cal., on Sunday, February 2nd, 1884, of consumption, Thaddeus P. son of Hon. G. and Mrs. Wait.

As stated in the above the deceased was a victim of the fell destroyer that yearly carries to their graves one-third of all who die. He was a man of intellect and genius, and possessed a warm and many heart, and those who had the pleasure of his acquaintance respected, if they did not love him. Thaddeus P. Wait was a native of Sturgis, Michigan. Was born on December 8th, 1849, and had, therefore, just entered upon his thirtieth birthday. He fought life's battles bravely, nobly, and well, but the fates were against him, and, finally, when the hour arrived for his departure from this life, he succumbed to the inevitable calamity and peacefully. For several days before his death he knew that the end was near, and, talked calmly and rationally on the subject. Like all humanity, he regretted to go, but seemed to have no dread of the "unknown beyond." While on the hand of the dear ones of his family was present to wipe the death damp from his brow, and administer to him, whom he had known for many years, administered to his every want and closed his eyes after death. Mrs. L. S. Waiter went to this several days before he passed away, and remained by his bedside until the last. The funeral services were conducted from the Free Church, Sturgis, Michigan, February 14th, and were largely attended, the Masonic and Odd Fellows fraternities attending in a body. Lyman C. Howe, of Fredonia, N. Y., delivered the discourse, the subject being in accordance with the faith of the deceased and his friends. A large concourse of friends followed to the cemetery, where the burial was conducted according to Masonic rites.

Spiritual Meetings in Brooklyn and New York.

The Brooklyn Spiritualist Society will hold services every Sunday, commencing September 16th at 11 A. M. and 7:45 P. M. at the Hall, corner of Fulton and Bedford streets, 4th floor, between 1st and 2nd streets. All are invited to attend in the hall. Meetings free.

CHURCH OF THE NEW SPIRITUAL DISPENSATION, 133 Clinton Avenue, Brooklyn, N. Y. Public services every Sunday at 3 and 7:30 P. M. A. D. HALEY, President. Ladies Aid and Mutual Relief Fraternity, Wednesday, at 2:30 P. M. Church social every second and fourth Wednesday, in each month, at 8 P. M.

Psychic Fraternity for development of mediums, every Thursday evening, at 8 o'clock, sharp, Mrs. T. D. Storker, President.

Brooklyn Spiritualist Fraternity every Friday evening at 7:30, S. N. Nichols, President, A. D. HALEY, Secretary, 110 Brooklyn, Sept. 24, 1883. (P. O. address 16 Court St.)

At Stock Hall, No. 11 East 14th street, near Fifth Avenue New York City the Spiritualists Association, Andrew Jackson Davis, President and regular speaker, held a public meeting every Sunday morning, at 11 o'clock, to which everybody is most cordially invited. These meetings continue without intermission until Sunday, October 11th, 1884. Services commence and conclude with music.

New York City Ladies Spiritualist Aid Society, meet every Wednesday, at 3 P. M., at 17 East 69th Street.

The South Brooklyn Spiritualist Society meets at Franklin Hall, corner 3rd Avenue and 18th Street, every Wednesday evening at 8 o'clock, sharp. Mr. Robert, President. Dr. Paine, Secretary and Treasurer.

The Brooklyn Spiritualist Conference meets at Everett Hall 394 Fulton Street, every Saturday evening at 8 o'clock. Capt. J. David, President; W. J. Cushing, Secretary and Treasurer.

The First Spiritual Society of Kansas City, Mo., meets every Sunday evening at 7:30, P. M. at the Pythian Hall, corner of Main Street, Dr. E. O. Granville, President; A. J. Colby, Secretary.

First Society of Spiritualists at Saratoga Springs, N. Y.

Will hold Meetings every Sunday afternoon and evening, at the Supreme Court Room, Town Hall; also on the first Monday and Tuesday evenings of each month, at which Mrs. S. J. T. HENNING, Sec. J. J. HOBBS, Pres.

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INHABITANTS, NATURE and PHILOSOPHY.

By EUGENE CROWLEY, M. D. "The Problems of the Ape have been, 'What are We? Whence Came We? and Whither are We Bound?' Of these the last is the most mysterious, and it is the object of this work to aid in the solution of this problem. The author's former price \$1.25, now selling at 50 cents per copy, postpaid. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

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CURED OF CONSUMPTION

A Gentleman well-known in Zanesville, Dresden and Cohokton, writes from Pekin, Ill.

Dr. J. H. SCHENCK.

Dear Sir:—In the winter of 1872 I was told by three prominent doctors that my wife had Consumption, and that she could not live until Spring. Soon after this a friend, who lives in Dayton, Ohio, recommended your medicines to me, but having been told that she was incurable, we had no faith in them. Her friend finally brought her a bottle of your *Pulmonic Syrup*, and insisted on her giving it a fair trial. She did so, and thank God, by its use her life was saved. I am well known here, as well as in Zanesville, Dresden, and Cohokton, and would refer you to the druggists and others in those towns who will remember my wife's case as a very bad one. I have recommended your medicines to a great many, and have never known them to fail in making cures where they have been given a fair trial. I am induced to send you this by the thought that it will be of some great use to suffering humanity. A. W. WHITE, Proprietor White House, Pekin, Ill.

Another Case of Consumption Cured at La Porte, Ind.

Dr. SCHENCK:—I had twelve years ago I was dangerously ill with Lung Fever. I had great trouble in breathing; every breath I drew caused me pain. I had three doctors treating me, but I grew worse all the time. I was at the time connected with the Lake Shore R. R. Co. One of my fellow clerks induced me to get some of your medicine, saying that he had used them himself with entire success. I sent for some of your *Pulmonic Syrup*, *Seaweed Tonic* and *Mandrake Pills*. I used them according to the directions, and in a short time noticed a marked improvement in my health, which kept up as I continued using your medicines. After taking several bottles each of the *Pulmonic Syrup* and *Seaweed Tonic* I got entirely over my sickness. Since that time I have recommended your medicines to many other people living in La Porte, who used them with great success. F. W. NEBELHAU, Ex-Treasurer of La Porte Co., La Porte, Ind. Jan. 31, 1881.

Consumption Cured.—Read this Letter from Mr. Itick, of La Porte, Indiana.

Dr. SCHENCK:—In the year 1872 I was suffering with Consumption, and had gotten so low that I had no hope of ever getting well again. I waited for death to put an end to my sufferings. There was one of my friends who was persistently trying to have me use your *Pulmonic Syrup* and *Seaweed Tonic*, but I utterly refused to get any more medicine. I was diagnosed with medicine. I had tried so many different medicines without being helped by any. Finding that I was not to be persuaded, he brought some of your *Pulmonic Syrup* and *Seaweed Tonic* himself, and brought them to me. I at first refused to touch them. I did not want to be experimented on, but finally consented to use them merely to satisfy him, not that I expected they would do me any good. I commenced taking the *Pulmonic Syrup* and *Seaweed Tonic*, and to my great surprise felt almost immediate relief, and was encouraged to continue using them. My condition improved under their use, until in time I grew perfectly well, no trace of the disease remaining. My lungs had healed up and grew stronger than ever. I was permanently cured, as I have had no trouble with my lungs since that time. I owe my life entirely to your medicines. Nothing else saved me. I will bear powerful testimony to the great virtues possessed by your medicines. I know of several other cases here where your medicines have been used with entire success. I am well known here, being one of the original German settlers in La Porte Co., and having been in the heavy business for many years. JOHN ITICK, N. B.—I can, and will, if necessary, swear before any Justice of the Peace, to all that I have said in the above statement. La Porte, Ind., Jan. 31, 1881. JOHN ITICK. Thus it is to be seen that we have sold the medicines mentioned in these certificates to Mr. Nebelhaue and others, and their statements are authentic and reliable. FREDERICK WEST & CO., Druggists.

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PAMPHLETS

SAMUEL BOWLES.

Late Editor of the Springfield, Mass. *Republican*.

Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.
Come!
IN MEMORIAM.

Because we cannot visit thine abode,
Reaching across the inter-stellar spaces,
Come to us at this evening hour, and make
Glad music in the old accustomed places!

Because we cannot meet thee as of old
In converse sweet, sweet thy translation thither,
While stars of heaven o'er earth their vigils keep,
Thy presence we invoke, and welcome hither.

Because thy fragrant memory still abides
To bless the cup that friendship brimmed with
sweetness,
Because thine absence, if removed, would fill
And round and perfect life to its completeness,

Because, O friend of years, all help we need,
And grope, tear-blinded, round our earthly prison,
Thy soul's await, as prophecy, to hear
Th' exultant peans of thy soul arisen!

Because I cannot strike angelic lyres,
But of terrestrial strains am lowly singer,
Mine ear tune to catch those tones divine;
Some minor strains may with me love to linger!

Because we cannot come to thy abode,
Nor leap across the inter-stellar spaces,
Bid thy dear feet tread o'er the earthly road,
And visit in the old familiar places.

—LITA BARNEY SAYLES.

"Manhood versus Anthood."

To the Editor of the Religio-Philosophical Journal:

In the lecture of Mr. Dawharn, published in the JOURNAL of the February 16th, many very untruthful and irrational positions are assumed, and it requires study to determine whether the lecturer was making a fool of himself, or was trying to make a fool of somebody else. It would seem that he is endeavoring to establish the fact for some purpose, that the ant is an insect intellectually and socially superior to the human individual. His fundamental position seems to be, that the rational faculties are the crowning work of human unfoldment; and that if it can be established, that the ant or the animal can reason, they become at least the peer of man; and he proceeds to affirm, that in many respects, the instincts of the animal are superior to the rational intelligence of the human. He considers the superiority claimed for manhood over anthood, as mere swag, mere human conceit, and he intimates very clearly, that it might as well be said, that the ant has been created in the image of God, as that man has—that a large ant for a God, would make his views as well as a perfected spirit; that is, as one Infinite Being, clothed with the perfect attributes of Divinity. In the place of subjection to a higher power, he deems man and the ant equal; that is, that in character, faculty and attribute, man has nothing to claim superior to the races of the ant.

He claims that man makes himself out of his spiritual faculties, the standard by which he judges of the standing of the ant, while there are animals which can out run, out climb, out swim, out see, out smell, out hear, out taste, out feel and out live him. That in every one of the physical senses, some animal is his superior; and the lecturer inquires, "In what respect does man's superiority consist?" Taking the remaining part of his lecture as an illustration of his statement, it seems to me, that he is unable to discover in the human spirit, anything superior to the mentality of the insect and the animal.

It is to be supposed that he esteems himself, in attainment, equal to the average human; and that he has examined himself as a mental and spiritual being, most thoroughly; and that he has not hitherto been able to detect in himself, any such socially, intellectually, morally and spiritually, superior to the fighting black ant, or some of its kindred races. If this be so, and there is really nothing in himself, either in his aspirations or in his intellectual and moral endeavors, superior to the fighting black ant, he must be permitted to entertain such humble opinions of his capacity and attainment until by some means, he can get about the outside of that in him, which raises him in spiritual status, above the brute; or which would awaken in him any aspiration or desire or any prospect even, of his exceeding the brute in his social, intellectual, moral or spiritual character.

Chicago, Feb. 15th. GEORGE CHAPMAN.

The Old and the New Testament Stand or Fall Together.

At a meeting lately held in this city by the Methodist preachers, the Rev. Dr. Hatfield read a voluminous paper on "The Two Testaments—Their Relation and Mutual Dependence." We make a brief extract:

"An undervaluation of the Old Testament prepared the way for a disparagement of the New, and directly led to skepticism and infidelity. This was proved by the history of rationalism in Europe and America. The crisis of to-day proposes to determine whether or not the Old Testament is the book of the Old Testament. This was no easy task. The authorship of Shakespeare was a matter of dispute; the authorship of the letters of Julius was an insoluble problem. The speaker argued that the Old Testament and the New were so interwoven that both must stand or fall together. He condemned the efforts now being made to eliminate the miraculous from the Old Testament, arguing that the stories of Moses smiting the rock, the manna, the ark, the golden calf, the whole, Balala's ark, and so on were simple miracles performed by the Lord, to whom nothing was impossible. He then dwelt on the question of whether the Jews, God's chosen people, had any clear conception of immortality, quoting many passages which, he said, proved they had. He then quoted copiously from the New Testament, and said that Christ and his disciples, with all the disciples, pinned their faith to the literal truths of the Old Testament, and concluded with an elaborate argument that in every blow that struck the Old Testament the New Testament was a co-equal sufferer."

A. J. Manly, of Minneapolis, Minn., writes: It is with some regret that we have to admit it, but it is nevertheless a fact, that quite a large class of Spiritualists in this city who do not and never have attended the spiritual meetings are found in the Unitarian and Universalist churches; and they include the wealthier class. When the cause becomes more popular, they will undoubtedly fall into line and swell the visible ranks of Spiritualism. There is an undercurrent of Spiritualism pervading society which seldom makes itself manifest on the surface, but is easily detected by a close observer. There is a lamentable want of honesty in religious opinions among all denominations, which is one of the main stumbling blocks in the way of progress. Let us be true to our convictions and honest with our neighbor in the promulgation of them.

Wm. Z. Hatcher writes: Allow me to thank you for the existence of the RELIGIO-PHILOSOPHICAL JOURNAL, to me the best paper published. The last copy, Feb. 16th, is full of the grandest thought, of scientific knowledge, pith, and just criticism, which, for real value stamps it the best paper published.

Spiritualism in Brooklyn, N. Y.

To the Editor of the Religio-Philosophical Journal:
As the JOURNAL's readers are fully informed by means of the advertisements in its columns and also the letters from time to time, of its friends, concerning the time and place of meeting of most of the Spiritual Associations of New York and Brooklyn, and the causes of the lectures, condition of the various societies, etc., I propose in this communication to speak more especially concerning the old Brooklyn Spiritual Conference (founded by E. V. Wilson, which still holds its Saturday evening sessions in Everett Hall. This conference is most emphatically a free institution. Its chairman, Capt. J. David (a gentleman who has fairly earned his military title), is the veteran of two wars, the Mexican and the Rebellion, and he long since enlisted for life, in the war against bigotry, superstition and all theological humbug. He is very properly kept, and has been for a long time in his position (so admirably filled) as chairman of the conference, by a unanimous vote, evidencing the respect and esteem in which he is held by his co-workers in the Spiritualist cause.

The conference holds the only Spiritualist meetings now held in this section of our city. Its position is a commanding and important one. The exercises are very instructive and entertaining, and the meetings fully attended. While they are a few among us who utterly fail to see the vast importance of discriminating between a good and a bad Spiritualist; and a few others who might be styled as "indifferentists" to the righteous war against fraud, I fully believe that most of the friends who assemble weekly at Everett Hall are in cordial sympathy with the RELIGIO-PHILOSOPHICAL JOURNAL in its battle for truth against darkness, and the genuine against the counterfeit presentation of spirit mediumship and phenomena. Although not of those who are now, and always have been, upon "the phenomenal task," I most cordially endorse the sentiment of the Spiritualist who once exclaimed: "If Spiritualism rests upon facts, in God's name, let us be sure of our facts!"

One of the most interesting features of our meetings is the course of lectures, now in progress, by Mr. Charles Dawharn, of New York City. This gentleman was for two years Conductor of the Children's Progressive Lyceum in New York. Recently he has accepted invitations to speak from the platform of several of the spiritual organizations in this section. He is a profound thinker, an acute observer, an accomplished orator, and the subject-matter of his discourses, is very instructive and interesting. He not only draws a good audience, but also holds their undivided attention from first to last. Mr. A. A. Cook of N. Y. City, has twice favored us with addresses of a thoughtful and scholarly character, pertaining to Spiritualism, and is very popular with the conference. My old friend, Dr. V. P. Sloum, since his return from the West, has addressed several times, his discourses being of a very interesting character, and very judiciously inclined, his friends are more favorably received. As a spirit medium and magnetic healer, I think Dr. Sloum easily ranks with the very best of them. During the seven days' lectures before Richmond, the writer received a bullet wound through the left arm, paralyzing lengthwise half the arm and hand. Upon my subsequent discharge from the army, and upon my return home, I tried in vain, by external applications, to relieve the use of the badly damaged member. Being one day on a visit to Dr. Sloum's (he was not then a professional healer), he was influenced by a power apparently outside of himself, to manipulate the arm and hand. The manipulations were anything but gentle. After the operation, the hand was covered by water-blisters induced by the violent rubbing. By the aid of the business, from that time on, recovery was rapid and I was soon all right, the arm and hand restored to its natural use. As Dr. Sloum is now, and has been for a long time engaged almost exclusively in the exercise of his magnetic and healing power, I desire in this public manner and in the columns of a spiritual paper, which frowns upon everything sagging or sapping, to express my grateful acknowledgments to the Doctor himself, to testify to his marked ability as a healer, and to acknowledge my own personal obligation to him, wishing him all success in his sphere of great usefulness in the service of sick and suffering humanity. And just here, permit me to say that, in my humble opinion, if our Spiritualist friends would cease basing upon the insane attempt to bring about a total annihilation of this State, and instead, plead for the recognition of all well qualified clairvoyants, magnetic healers and spirit mediums as lawful practitioners, there would then be a reasonable prospect of gaining the end sought for. For the aforesaid reason, the anti-vaccination craze and the attempts so persistently made to bring about the repeal of the U. S. postal laws concerning the transmission of abominable literature through the mails of the country, the writer has not one particle of sympathy. Unquestionably gross injustice has been wrought in particular instances under cover of the postal laws, and of that ground, many of the most estimable men and women to be found among Liberals and Spiritualists, desire their repeal; but, according to the best light vouchsafed me, I believe their course a mistake in or.

Brooklyn, N. Y. W. C. BOWEN.

Brooklyn Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

I trust that the readers of the JOURNAL will not think that the Brooklyn Spiritual Fraternity has died of inertia, because there is no one who has the time to make out the regular weekly reports. No one regrets this more than myself, and I hope ere long, we may have a scribe who can resume these reports, which have been so widely read and approved by your 25,000 readers. After four years of continued service as President, I personally desired a respite, and the "Fraternity" through the efforts of its members, heartily insisted that I should remain as its standard-bearer; hence, at least for the present, I will continue to serve.

Our meetings have been well attended on pleasant evenings; our lectures have been of marked ability, and our medium meetings have been unusually large and satisfactory; our last meeting of this kind was exceptionally so. Mrs. T. B. Stiles presided over our meeting with an invocation chanted in beautiful language, and she was also controlled by the spirit of Dr. Buddington, recently the pastor of the Clinton Avenue Presbyterian Church. Mrs. Stiles also made an excellent address, taking as a text the closing line of the hymn which had just been sung, "We shall meet each other there." Mrs. Stiles' control, "Mildred," gave a good account of her powers in the audience; one, notably, to a lady who had never been in our meetings before and had never seen the medium. Mr. J. A. Wilson also got several texts, which to him were very conclusive. Miss Alma Collins, the niece of Mrs. Stiles, was also with us and was influenced to write mechanically from left to right and wrong side up, commencing at the bottom of the paper to the right and writing to the top. The lady is, but "sweet sixteen," is modest and unassuming, and certainly bids fair to be a valuable instrument in the hands of the Spirit-world. She also draws rapidly in charcoal, life-size portraits of spirits. I attended a quiet circle on Sunday, February 10th, at which both of these ladies were present, and both were influenced, and I received personal communications from Prof. S. B. H. What an industrious but inhuman, brutally butchered by two thugs for \$18.00. The murdered boy gone to hell to be tortured eternally, while the fiends who murdered him, frightened into professing to believe certain dogmas, and into having some water sprinkled on their heads, are assured of high seats in heaven! No wonder one of the murderers was oppressed with the idea that they might be some of the spirits of his having instantaneously developed into an angel of purity. All philosophy, all justice, all common sense insists that had men cannot thus easily escape the punishment which they ought to suffer.

Jesus said, "As ye sow, so shall ye reap." Every man shall be rewarded according to the deeds done in the body. We believe that the penalty for willful wrong doing will be certainly be visited on the wrong-doer in this world or the next, or both, as that effect is certain to follow cause. We do not object to condemned murderers having "religious consolations"; we would rejoice to see them repent of their crime at the last moment, even, but we do object to the "religious consolations" which men who have committed horrible crimes are urged to lecture and harangue the spectators and boast that now they have forgiven the world, and will soon sail off to glory. In nearly, if not all of these instances, the executioner gives the condemned men, "to steady their nerves," a potion of spirituous liquors just before going on the scaffold, and under all the circumstances we have a part of the usual performances might be omitted.

Let the religious exercises be attended to before the ascent upon the scaffold. More important than that, let not the youth of this land be taught that the shortest and easiest road to eternal glory is to kill somebody, repent and be baptized when caught, and with only two seconds of pain, fly off to heaven.—(Uccella) (Iowa) Sentinel.

E. de Jough, Corresponding Secretary of the First Society of Spiritualists of Salem, Oregon, writes: We intend to celebrate the anniversary of the Rochester rappings, and hold a Convention at the same time. We will open our sessions on the 29th of March and close on the 31st. Our Society is in a flourishing condition. We have a Conference Meeting every Sunday, and the same are regularly attended. Every Wednesday evening is set apart for social enjoyment.

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Artificial Trance.

The Rev. Dr. Buckley on Hypnotism.

At a meeting of the Anthropological Society Feb. 6th, the subject of special interest was the report of the Committee on the Section of Psychological Research. The report, an information furnished by the Rev. Dr. J. M. Buckley, editor of the *Christianity Advocate*. He promised the suggestions made on behalf of the committee with an account of his own investigations in respect to hypnotism. He said in part:

"It is necessary, at the outset, to outline the duties of this committee and to indicate in a general way the scope of its work. The work last year of the Corresponding Secretary of the London Society did not command respect. It published as a formal report a collection of ghost stories of the most sensational sort, marked in special by the absence of anything that could be dignified by the name of scientific investigation. As I understand it, we should keep clear of what one of the apostles characterized as old wives' fables. The suggestion which began twenty-seven years ago. That was a time when Spiritualism began to be a matter of interest to great numbers of persons throughout the country. I had the misfortune, if such it might be called, to be the pastor of a church of which two-thirds of the membership was seriously affected by these new beliefs. Of course I had to take up the matter. At first I knew nothing of the problem, but as a matter of fact it amounted to an acknowledgment of a supernatural element, and my hearers were led to question their own minds and to decide for themselves, not whether the influences to which they felt themselves subject were amenable to science or not, but whether they were diabolical or angelic, and so I was obliged to give up that theory."

Then I examined the assertions made in behalf of animal magnetism, mesmerism, electrology, psychodrama, aerology, all of which I found to be crude names, covering a fact which they did not define. I visited a 'Militant' camp-meeting, and found that the trances into which the people of that sect were thrown by their frenzy, corresponded almost exactly to the phenomena of Spiritualism. I attended meetings in Boston, and it was in the course of my investigations there that I came upon what I believe to be the fact preliminary to a solution of these questions. It is that the trance state is not produced by the will of the operator, but by the condition of expectancy, of reverence, and of confidence. Immediately afterward I lectured in Brooklyn, and succeeded in reducing three persons to a state of trance, and in effecting of will on my own part, and with no preliminaries of any kind save a declaration of what would happen and what I believe to be its cause."

A voice—"Doctor, how do you account for the re-awakening of a person in a trance if you deny the power of the operator's will?"

Dr. Buckley—"I believe that the subject awakes of himself, and will always do so, if let alone, within half an hour after the beginning of the trance. But my own personal observations and opinions do not settle the questions which it will be the province of our committee to solve. We suggest, then, that the main points of our inquiry should be: Is there any influence which goes from the operator to the subject? Has the will any power beyond the understanding of the subject? Have there any powers external to the physical organism?"

Dr. Buckley suggested that the committee should be increased from two to eight or ten members, and he was told that the present members could appoint as many associates as they chose. A physician present gave an account of a patient whom he had hypnotized and subjected to a severe operation, without pain, and he argued the utility of the trance in reference to the relief of suffering in the hysterical condition, which indicated the genuineness of the process.—*New York Tribune*.

Brooklyn Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

I trust that the readers of the JOURNAL will not think that the Brooklyn Spiritual Fraternity has died of inertia, because there is no one who has the time to make out the regular weekly reports. No one regrets this more than myself, and I hope ere long, we may have a scribe who can resume these reports, which have been so widely read and approved by your 25,000 readers. After four years of continued service as President, I personally desired a respite, and the "Fraternity" through the efforts of its members, heartily insisted that I should remain as its standard-bearer; hence, at least for the present, I will continue to serve.

Our meetings have been well attended on pleasant evenings; our lectures have been of marked ability, and our medium meetings have been unusually large and satisfactory; our last meeting of this kind was exceptionally so. Mrs. T. B. Stiles presided over our meeting with an invocation chanted in beautiful language, and she was also controlled by the spirit of Dr. Buddington, recently the pastor of the Clinton Avenue Presbyterian Church. Mrs. Stiles also made an excellent address, taking as a text the closing line of the hymn which had just been sung, "We shall meet each other there." Mrs. Stiles' control, "Mildred," gave a good account of her powers in the audience; one, notably, to a lady who had never been in our meetings before and had never seen the medium. Mr. J. A. Wilson also got several texts, which to him were very conclusive. Miss Alma Collins, the niece of Mrs. Stiles, was also with us and was influenced to write mechanically from left to right and wrong side up, commencing at the bottom of the paper to the right and writing to the top. The lady is, but "sweet sixteen," is modest and unassuming, and certainly bids fair to be a valuable instrument in the hands of the Spirit-world. She also draws rapidly in charcoal, life-size portraits of spirits. I attended a quiet circle on Sunday, February 10th, at which both of these ladies were present, and both were influenced, and I received personal communications from Prof. S. B. H. What an industrious but inhuman, brutally butchered by two thugs for \$18.00. The murdered boy gone to hell to be tortured eternally, while the fiends who murdered him, frightened into professing to believe certain dogmas, and into having some water sprinkled on their heads, are assured of high seats in heaven! No wonder one of the murderers was oppressed with the idea that they might be some of the spirits of his having instantaneously developed into an angel of purity. All philosophy, all justice, all common sense insists that had men cannot thus easily escape the punishment which they ought to suffer.

Jesus said, "As ye sow, so shall ye reap." Every man shall be rewarded according to the deeds done in the body. We believe that the penalty for willful wrong doing will be certainly be visited on the wrong-doer in this world or the next, or both, as that effect is certain to follow cause. We do not object to condemned murderers having "religious consolations"; we would rejoice to see them repent of their crime at the last moment, even, but we do object to the "religious consolations" which men who have committed horrible crimes are urged to lecture and harangue the spectators and boast that now they have forgiven the world, and will soon sail off to glory. In nearly, if not all of these instances, the executioner gives the condemned men, "to steady their nerves," a potion of spirituous liquors just before going on the scaffold, and under all the circumstances we have a part of the usual performances might be omitted.

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The Christian Religion and Spiritualism.

To the Editor of the Religio-Philosophical Journal:

According to researches into the histories of religions that have preceded us, there does not seem to have been displayed much honest, sincere effort to arrive at truth. Like the religions of earth at this time, they seem to have been the product of men's imaginations without regard to practical thought or real fact. Today we need two hundred millions of people called Christians. Whether we are or not, we accept it; kings, queens, presidents and all the line of smaller officials are sworn into office upon the Christian Bible, thus nominally endorsing it as sacred truth. If we are taught that there is a personal God, and that he sits upon a "great white throne," wherein he judges each human being, fixing his eternal destiny when this physical life shall have ended. According to this Bible and this Christian religion, this earth is the only inhabited world of God's creation. The sun, moon and stars were made by God—"the sun to give us light by day and the moon by night." Of what use the stars, detail is given, and what all know that the moon is of duty many nights. The fact, then, stands this way: There are about fourteen hundred millions of people upon this earth. They have an average of thirty-three years of life, consequently one generation passes away in thirty-three years. We have thus the following result: 42,432,000 each year; 116,231 die each day; 4,834 die each hour; 81 die each minute. Thus, every day, 42,432,000 are born, and 42,432,000 of the Christian religion has to sit in judgment upon the eighty-one mortals per minute of his existence, and Jesus Christ, Proprietary Attorney-General, watching the result of these eighty-one trials, about one and one-quarter each second. This must make their heaven a most delightful resort. According to these plain facts, God and Jesus Christ must witness the trial of every mortal, and must sit in judgment upon the eighty-one mortals per minute of his existence, and Jesus Christ, Proprietary Attorney-General, watching the result of these eighty-one trials, about one and one-quarter each second. This must make their heaven a most delightful resort. According to these plain facts, God and Jesus Christ must witness the trial of every mortal, and must sit in judgment upon the eighty-one mortals per minute of his existence, and Jesus Christ, Proprietary Attorney-General, watching the result of these eighty-one trials, about one and one-quarter each second. This must make their heaven a most delightful resort. 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Continued from First Page.

Hezekiah seems to have been a sort of Hebrew St. Patrick, and he waged an iconoclastic war against these brazen serpents for a period of about twenty-eight years as you may learn from the Old Testament Scriptures. But the reformation did not last long, for his son Manasseh, King of Judah, went back to the old serpent and other symbolic forms of worship in the year six hundred and ninety-eight, before the Christian era. The fact is, there is no form of ancient worship, however idolatrous and senseless it may now appear, which was not received into the Jewish economy and to a certain extent incorporated into the so-called Christian theology.

In the gospel of John, the serpent is applied to Jesus. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Even Jesus himself recognized the wisdom of the serpent, and many of his early professed followers cherished serpents, called themselves Ophites, and regarded the reptile as an emblem of their Savior, if nothing more. It would not be proper to go into the secret meaning of these emblems now and here, even if space permitted.

We must now turn from this necessary digression and give a categorical answer to the question of the origin of the Irish snake story.

Serpent worship was universal among the ancients, though we should admit that the initiated did not worship the sign, but the thing signified. The serpent was to them what the cross is to modern Christians, though it was used as a religious emblem centuries before the Christian Era. Serpent worship prevailed in Ireland among the Druids before the introduction of Christianity upon that Emerald Isle. Some successful missionaries, whose ecclesiastical title was Patrick, opened a warfare against these serpentine emblems—these metallic snakes, and caused them to be destroyed wherever found, and thence originated the legend that St. Patrick drove all the snakes out of Ireland. This explanation is not fanciful, but is rational and truthful and founded upon facts.

For the Religio-Philosophical Journal.
The Measure of Man.

The Samian Sage founded his philosophy upon Sacred Numbers. And very eminent scientists of our day have affirmed that this belief of Pythagoras is fully justified by the most exact of the sciences. Three, seven and twelve play quite as important a part in the actual world as they did in the Grecian dreams. In laying the scientific basis of education and the structure of society, the present writer assumed that the mind of man is composed of just twelve groups of faculties. In this article he proposes to give a part of the proof upon which this classification is based. It is, indeed, a very important matter. For a mistake here would vitiate the whole structure and life of society. Either too many parts, or too few, in the social mechanism would spoil its working.

In the vision of the Apocalypse, John was told by the angel that "the measure of the new Jerusalem is the measure of a man." That is, of perfect man, like the angel. The scale given in that measure was twelve and its multiple one hundred and forty-four. Quite recently this divine standard or scale has been applied, and with the most surprising results.

If we draw twelve squares in each direction, the sides of each square being one-twelfth of the length of the human form, these squares will divide off the proportions of its various parts. These divisions of the body are not simply external. They belong to the bones, the muscles and all the vital organs. They are "laid in the very walls of a man." They are exemplified in every well proportioned adult person, and in the great works of both ancient and modern statuary.

Beginning at the base, the lowest square includes the foot and ankle; the second is the lower leg; the third contains the great muscles of the calf; the fourth includes the knee; the fifth is the upper leg; the sixth takes in the thigh with its great muscles; the seventh contains the viscera of the pelvis; the eighth is the abdomen proper; the ninth embraces the stomach, liver, spleen and pancreas; the tenth includes the breast, with its pectoral muscles in front and those of the shoulder on the back; the eleventh square is the neck; and the twelfth is the brain. The width of the brain is also a twelfth. Looking at the arm, we see that one square measures the great deltoid muscle of the shoulder; one takes the biceps and the triceps muscle of the upper arm; one includes the muscles of the forearm; one is the wrist; and the fifth is the hand. For a more elaborate statement see Wm. Page's article in *Scribner's Monthly*, April, 1879.

Now let us examine the engraved Measure of the Head itself. The mathematical outlay of the human head, if made in straight lines, will give us the same scale of twelve. Let

circle. This is not only true of all human heads, but also of all vertebrate animals. In the heads of the engraving, each of the noses, at 1, 2, 3, just fills up the angle. The nose of the dog projects forward, but has less upright length than that of the sage. The farther the intellectual lobe of the brain projects forward, the greater is the length of the nose, measured up and down.

Extending these same sized angles all the way around the head, there will be three in front, three above, three behind, and three below. This scale measures the nose, the chin, the mouth, the forehead, the ear, and



all parts of the head. If we divide the scale into any other number of parts, say into five, seven, eight, or nine, these parts will not fit or measure any of the features of the head or face.

The number twelve is therefore the basic number of construction in the human head as well as in the human form as a whole. No other possible scale will accurately measure its various parts. For a long time the artists used a scale of eight, but this touched only a part of the points, and they were obliged to use two other and different scales along with the first.

Twelve consists of four threes, a family of trinities. For the philosophy of the number twelve we must therefore analyze the number three and the number four. But our space will not admit of an extended discussion. Two is the number of duality. All the forces of nature are dual or polar. They are positive and receptive, masculine and feminine, active and passive, earthly and heavenly. If we cross two lines at right angles, it will give the first basis for constructing an object. It must have length and breadth. These cross lines are diamagnetic, or one is magnetic and the other electric. We see them in the major and minor axis of the brain. If we stand at the point of crossing, we see four lines, and four ends of these. When the ends of these lines divide, it gives a trinity to each. Every true trinity has a static center and two wings. One of these side members has to do with form or structure, and the other is dynamic, or relates to the exertion of force. A perfect twelve must have four sides, and each side be a trinity, as in the plan of the human head.

The recent scientific analysis of the vital functions of the human body gives a thousand subdivisions, and at every point it shows their three-fold character. One class of organs in the body are concerned in taking air, water and food, and, after changing the form of these, they carry them to the various parts of the body to sustain its action and to build up its wasted tissues. These organs constitute the Nutritive system. Another kind of organs are formed of bundles of delicate tubules, which carry messages to and from all parts of the body and center in the brain and other collections of nerve cells. These organs form the Nervous system. They govern the design, form and object of our movements. A third class of organs form the Motive system, the dynamic muscles which move us about and perform the work of life. Take Respiration or breathing, as an example of the trinity. We inhale the air and then expel it from the lungs. These two acts have for their object the purifying of the blood in the lungs, while the air is there. This last is the center of the trinity.

Every part of the human body, each one of the myriad cells in its microscopic structure, is directly and vitally connected with the brain through the nervous system. Not the slightest action or change can therefore occur in any part of the body without an immediate effect upon the brain and mind. The mental faculties must, therefore, be classified by a law like that which governs the bodily functions. Otherwise the mind and body would constantly work in destructive antagonism to each other. "Mental complexity must follow the same law of specialization as the physical," says Maudsley in his *Physiology and Pathology of the Mind*, p. 125.

Hence the Intellect, Affection and Volition, or wisdom, love and will, have their respective base in the nervous, the nutritive and the motive organs of the body. "This (threefold) classification of the mental faculties is now universally accepted among scientific men." Dr. Noah Porter's *Elements of Intellectual Science*, p. 31; see also Bain's *Mental Science*, chap. I; Bastian On the Brain, p. 139. This threefold division was first applied to the brain by the present writer, and the detailed division of these into twelve groups is also his own work. These details correspond to facts which are now everywhere recognized among scientific men.

The Intellect has three principal groups of perception, memory and reflection; or art, letters and science. We must first perceive a fact, then remember and reason about it. These cover the fundamental work of the intellect. Its transitional group of reception or culture gives us a desire to apply the knowledge which has been elaborated by the others.

In the class of Affection, the sensitive or Home group lies at the base. This attracts us to all the objects of sense, to food, clothing and shelter, the home with its comforts. Without these, the social life of man would be impossible. Above this, the groups of Familism and Marriage include our domestic life, and that of Religion establishes the collective life of our race and attracts us to spiritual beings in other spheres.

In the class of Volition, the group of Rulership disposes men to unite under leaders, while that of Labor leads them to apply their knowledge to practical industries. The group of Wealth unites men in the accumulation of property, and that of Commerce impels them to its distribution. Thus our classification fits and explains alike the world of action within the mind, and the outward expression of these mental powers in the collective life of society. Any true system of mental science must correspond to the facts of life. It must furnish a rational explanation of these facts. Phenology explained a very few things. Evolution touched one line of facts. Psychometry unlocked some secret drawers of nature's bureau. But all systems hitherto proposed have been very partial, one-sided and impractical. We shall perceive their vast defects still more clearly as we progress in these articles.

The faculties in each group subdivide into a trinity, and these may be again subdivided in the same way. The organ of Attention

observes facts, that of Memory retains these facts, and Language stores up these facts in words and books. In the religious group, the organ of Faith gives us a strong confidence in human goodness and the possibility of human improvement. The moment this faith is established, the organ of Hope responds and leads us to undertake great and beneficent enterprises for humanity, and thus satisfy Love or Philanthropy. In a similar manner we can illustrate any of these mental trinities.

ANALYSIS OF FACULTIES.

INTELLECT OR WISDOM.

PERCEPTION—ART.
Form—Shape, outline, individuality.
Color—Idea of color, size, location.
Number—Trinity, unity and plurality.
RETENTION—LETTERS.
Memory—Retention of facts: time and system.
Observation—Attention, mental focus, vision.
Language—Mastery of words, sounds, music.
REFLECTION—SCIENCE.
Reason—Analysis, synthesis, judgment.
Inspiration—Foresight, intuition, spirituality.
Construction—Skill, invention, imagination.
RECEPTION—CULTURE.
Amity—Friendship, kindness, hospitality.
Refinement—Culture, progress, improvement.
Communion—Candor, imitation, mirth.

AFFECTION OR LOVE.

RELIGION—RELIGION.
Faith—Belief, love of Deity, worship.
Love—Philanthropy, good-will, trust.
Hope—Aspiration, zeal, immortality.
SEXUATION—MARRIAGE.
Devotion—Desire, sex-worship, romance.
Fidelity—Mating, sex-faith, ardency.
Caresing—Fondness, sensuality, petting.
PARENTHOOD—FAMILY.
Parenty—Parental love, familism, providence.
Reverence—Filial love, respect, modesty.
Patriotism—Love of home, kin and country.
SEXUATION—HOMER.
Appetite—Sense of hunger, taste and smell.
Feeling—Sense of touch, heat and gravity.
Impression—Of character, spheres and auras.

EXPRESSION OR WILL.

AMBITION—RULERSHIP.
Dignity—Pride, self-esteem, authority.
Laudation—Praise, emulation, display.
Stability—Firmness, energy, perseverance.
COACTION—LABOR.
Integrity—Justice, honor, balance.
Caution—Vigilance, prudence, self-control.
Liberty—Freedom, equality, independence.
DEFENSE—WAR.
Defense—Self-defense, protection, aggression.
Economy—Property, ownership, selfishness.
Reserve—Secrecy, shrinking, fear.
IMPELSION—LOCOMOTION.
Mobility—Locomotion, travel, commerce.
Aversion—Dislike, contempt, repugnance.
Destruction—Vengeance, rigor, business.

Every mental law illustrates and proves every other. At every successive point of our exposition of life, we shall see how exactly this analysis fits and explains the facts. The human mind has discovered and developed the exact sciences. Its own laws of structure are quite as strictly mathematical and exact as those of the outer world of order and beauty.

THE SPIRIT LIFE.

Our Departed Friends all About Us.

A vast majority of Christian people are Spiritualists to the extent of believing that the spirits of the dead hover about the earth and are witnesses of our mortal career and in full sympathy with their friends on earth. But comparatively few, however, are Spiritualists in common acceptance of that term—those who believe that the spirits of the dead not only revisit earthly scenes, but actually hold communion with the living, and in some cases even appearing to their natural vision in the easily recognized form in which they were known in life. Of mediums there are many. A majority confessedly are impostors. That all mediums are not impostors, and that on occasions the dead do return to earth in bodily form and in familiar tones address their living friends, there are striking reasons for belief. Lately we have interviewed a reputable, intelligent and generally respected

FULTON COUNTY BUSINESS MAN, who coolly and firmly declared he has on more than one occasion held easy, familiar and pleasing conversations with his dead relatives. These interviews were secured through the efforts of a well-known medium, but to whom our friend was an utter stranger. The tests applied by our friend would seem to be conclusive. Among other relatives his wife and brother appeared to him, first in a vapory form, but afterwards more distinct. In some of the visits the features were perfectly distinct and life-like, particularly marked features and deformities appearing the same as in life. He stood face to face and within six inches of these spirit forms; laid his hands upon them, and felt their hands upon his person. He describes these spirit forms as apparently less solid to the touch than earthly bodies, but still they were actual bodily forms upon which the hands could rest, and which could be caressed, though more yielding and unstable than human flesh. There was something vapory in the touch as well as in the appearance of these bodies. Our friend has no shadow of doubt that the bodies he thus saw, talked with face to face, and caressed, were indeed the actual spirit (or materialized) bodies of the dead relatives they purported to be. His conversations with these departed friends constituted as satisfactory evidence of their actual presence as did the appearance of their familiar faces, for matters were discussed which no human being beside the two conversing could have known about. Indeed, our friend was told certain things in regard to certain home affairs that he did not know. Upon his return to his home he found what the dead had told him to be true. Our friend made particular inquiry of these dead and beloved relatives about the state of existence in which they now dwell. The explanation and facts given were not as lucid as one could wish to have them. In general terms the testimony may be condensed as follows:

1. The spiritual existence is dual in its personality; that is, the spirit of one dead is fused with or consolidated into all spirit-life beyond death, and at the same time its personality is not extinguished. This man's wife said to him: "I was with you on the cars from C to L—," a day's journey. Yet she declared that at times she was not free to go to him, and could never tell in advance when she could do this or that thing in her spirit existence—when her individual self could be excused from its fused condition with all spirit-life.

2. The spirit-life is one of happiness and contentment, so far as our friend's relatives were concerned. But it is a sort of school in which there is ceaseless effort for promotion as in a college. There are many grades in the spirit-life. The wise and good of earth leave the places of honor. The ignorant and vicious occupy the lowest place. But these may earn promotion, and the highest may go higher.

3. In this spirit-life exists the faculty of human sympathy, for our friend's dead relatives said they were glad because he had done certain things, and were sorry because certain other things had happened, and wish-

ed yet other certain things to be done—all relating to earth-life. So they can experience feelings of gladness and sorrow.

Our friend is not an enthusiast, and not in the slightest degree morbid. He is as solid and conservative a business man as lives in Fulton County. He is willing to tell all he knows of this topic to any respectful and considerate listener, but of course does not care to debate the matter in a public way, subjecting himself to criticism and annoyance. We withhold his name for this reason.

A PROMINENT CITIZEN OF LEWISTOWN has had some wonderful experiences with spirit manifestations in various places. So astounding were these experiences that he has deemed it wise to abandon investigation. We have had incidents of his experiences in this line related us that were well calculated to seriously affect a nervous organism. But a

DISTINGUISHED MAN IN A NEIGHBORING CITY has had almost wonderful experience on this subject within our knowledge. Confessedly his mind is one of the brightest in the State, and he never had any tendency toward Spiritualism, nor, indeed, toward any form of religion. He is phenomenally a practical man of to-day, utterly ignoring yesterday and tomorrow. This man and his wife some years ago suffered the loss of a beautiful, cultured and loving daughter, just budding into womanhood. She was indeed a rare girl. Neither wealth nor pains had been spared in her education. But unexpectedly she fell a prey to disease, and died. It was a terrible blow to that man and his wife—that man of to-day. The heavens were black above him, and the earth reeled beneath his feet. He suffered the indescribable tortures of one perishing by a lost face and the sound of a hushed voice. Weeks of anguish passed by and the home grief was in no degree lessened. By some accident a poor, unlettered girl—a fisherman's daughter—happened in this sad home. While there she passed into a trance. In this state it is alleged that the spirit of the deceased girl took possession of the body of the entranced girl, and that she acted precisely as the daughter would have done if she had indeed been restored in the body to the sorrowing father and mother. This scene was repeated time and time again to the great wonder of all witnesses. The father finally sent an invitation to a friend in this city (one of our prominent citizens) to come and visit him and witness these manifestations. He made the visit, and we have these facts directly from the gentleman himself:

A WONDERFUL STORY.
Arriving at the house I was cordially met by the sorrowing father and mother. The fisherman's daughter was present. I conversed with her sufficiently to discover that she was but poorly educated, and without an atom of culture or refinement. Evidently she had no ability or training to play the game of an impostor. I am sure of that. She soon went into a trance, and in that condition she ran to the bereaved father, sprang lightly into his lap, lovingly embraced him, and in the tones of his own dead child plead with him to give over her reprimands. "Dear papa," she said, "I am happier far than when on earth. If you really love me, as I'm sure you do, you should be glad that I am happy and safe from all ills and suffering." And lovingly she brushed away his tears and in rich and cultured language plead with him to throw off his grief. She talked of many things about her friends and home; recognized me as having once before been a visitor at her home, and reminded me of an incident which my host and myself had forgotten. She seated herself gracefully at the piano, and with familiar skill and sweetness played and sang the songs her father had so loved to hear. Some one entered the house. The girl brightly exclaimed: "Why, Uncle—! You would not see me when I was dead." The father answered, using his girl's own name: "You surely are mistaken; your uncle was here at the funeral." "Yes," she answered, "but when the casket was opened he turned away weeping and went into the kitchen." The uncle for the first time confessed, that it was so, the father and mother never having known that fact. During this trance the father said to the girl: "My dear, we have tried so hard to find a certain photograph of you that we thought finer than any we have, but can find it nowhere. Do you know where it is?" "Yes," she answered. "My schoolmate—," has it. She now lives in—," (naming a strange town in a distant State). "And if you will write to her she will send you the picture." They had never heard the schoolmate's name mentioned, but turning to a catalogue found the name. Her address was not that given by the girl, for the family had moved since her college days. But the father wrote to the address given him by the girl in the trance, and in due time the coveted picture came by mail! Many other wonderful things were said and done, when the fisherman's girl came out of the trance, and instantly was the same bashful, untutored child that I saw her at first and wholly ignorant of all that had happened. My friend was seriously affected by these strange experiences, and in a little while gave them up. In recent years he seems greatly annoyed if reference is made to them, and they, therefore, are no longer the subject of conversation between us. I don't pretend to explain this wonderful scene. That night I had a journey to make through the woods. I would not have gone on that journey for the State of Illinois. I waited until the next day. It was weeks before the uncanny feeling I had acquired wore off.

The Democrat gives this sketch as worthy of public perusal. We know all the parties as honorable and trustworthy men. We can certify that they are neither falsifiers nor impostors. They may have been deceived. Who knows?—*The Fulton Democrat, Lewistown, Ill.*

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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WHAT IS A MORAL ACTION?

A Lecture by W. M. Salter, before the Society for Ethical Culture, of Chicago, February 10th, 1884.

(Reported for the Religious Philosophical Journal.)

This Society has an ideal aim. It wishes to enrich the moral life of the world, to add to the sum of moral actions, which make up the noblest wealth of man. Let us try to make clear to ourselves this morning, what we mean by a moral action. What is it that gives a moral quality to an action, what lends it moral worth? For I have not in mind the opposition between morality and immorality, but rather the question, what out of the mass of our every-day actions, against which nothing can be said on the score of immorality, which are passable enough, according to ordinary standards of judgment, what deserve to be singled out and have this mark of honor attached to them, and called moral actions? Most of men's actions, I suppose, are simply unmoral. In them we obey the opinions and customs and usages of society about us. We think and act according to the prevailing fashion. We may not be hypocritical in this, not at all; for insensibly and by a kind of natural gravitation, we settle into the grooves that custom has marked out for us. There is nothing, speaking on the lower plane, wrong about this, there may be something good; society is perhaps only possible, on the basis of this instinct of imitation, which restrains lawless individuality and wild caprice; and probably there is a modicum of sense in any prevailing fashion. But for all this any mere following of custom and usage cannot be said to be moral.

A MORAL ACT MUST BE OUR OWN ACT.

It must spring from conviction. A purely conventional life is without moral significance. We begin to really live, when we wake out of this unconscious instinctive following of popular opinion, and know that we are ourselves, and have minds to use, and use them. What we do, when we are awake, aroused, what expresses our individuality,—that has moral worth and that alone. And this entirely apart from what particular thing we think or do, or even whether we join the popular current again or not; for though when one thinks and acts for himself, it is unlikely that he will vary somewhat from the hitherto prevailing fashion, yet the trouble with the conventional life from the moral standpoint, is not as to its particular ideas and customs, but that it is lived conventionally. A moral action may even be in entire accord with the prevailing fashion, yet it will never be merely that. We cannot be born moral, we cannot be made moral by any set of external influences; we may live a perfectly stainless life according to ordinary standards, and yet never have risen to the height of genuine morality. The sources of this are all within; nothing has that high worth of which we are now speaking, that is not born out of one's very self. Yes, there may be more morality in the struggles, even the unsuccessful struggles of some men, than in the calm, even and perfect virtue of others,—that is, if we may give the name of virtue to what may be but a happy flow of the blood, or the result of genial circumstance and surroundings. Morality is the assertion of ourselves. O, how sad is his plight who has no sacred self, who never falls back upon a conviction, as a believer on his gods, because he has none, who lives all out of doors, whose soul is the empty mirror of the world's passing fashions and shows! Know, O friend, that the beginning of thy proper moral life is to believe something, it matters not half

so much what, as that thou believest it, that it is sacred to thee, that thou wilt hold it to, whether the world does or not. That man, who once defied a world, and yet lived to see the world come round to him and has now gone down to his grave, covered with the general reverence and blessings of men,—Wendell Phillips—said when addressing a mixed assembly in those early trying times, before 'twas prosperous to be just: "Till you judge men and things on different principles, I do not care much what you think of me; I have outgrown that interesting anxiety." And no man rises into the dignity of moral individuality till he says the same. No other anxiety can he have than to please the genius of his own bosom. The sense of all other harmony save that with his truer self, he must be willing to dispense with. "Whoso would be a man must be a nonconformist," said Emerson. Man must act for himself, or he is lost. I look abroad and see men and women following blindly popular fashions in society, religion, politics, with never a serious lonely thought, as to what is truth, what is right and duty,—and they are all lost, and will be, till they come home to themselves and begin to live a real, inward, personal life. The only impiety is to go after other gods than those which speak within. The only profanation is that, not against church or sacrament or Bible, but against the clearest, sanest thought of our own minds. I will not say the lesson, but the significance of morality is,—independence of public opinion, having the center and rule of our life, not in the world without, as most do, but in a world within, so that even if we harmonize with the world without, if we coincide with public opinion, it will not be as an echo, but as a living factor in it.

But if a moral act must be our own act and not one merely in accordance with conventional standards, it goes almost without saying that it must be one not merely followed by good results, but one in which those results are intended. We must not only do good, but mean to do good. Yes, the whole properly moral significance of an action is in its intention. Two actions might have exactly the same outward results, yet be separated by a heaven-wide distance, in moral worth, according as they were prompted by one motive or another. And these motives are, of course, only really known, because alone experienced, by those doing the actions. The attempt is sometimes made to divest ethics of all these inward and, as it is said, mysterious elements and to reduce it to a question simply of results. Any action is to be counted moral which has good results, or, immoral, which has evil,—quite apart from motives. And it is perfectly true that an action does not have good results simply because they are intended, just as a thought is not necessarily true because it aims at the truth. Hell, we have been told, is paved with good intentions, and as any rate, we know quite well, that many good intentions are on the earth, bringing forth little sound or lasting fruit. How many kind-hearted people, for example, give a kind of charity, which yet does more harm than good! But the trouble is after all not with the kind-heartedness or the charity, which they show, but with their lack of intelligence; and the real remedy is not to depreciate charity, but to light it up with intelligence. An action really fails to have a moral quality, if it does not take advantage of all the light and knowledge by which it may be directed. And those who would turn ethics into a species of social mechanics do not realize that automata would do as well and perhaps better for these merely outward effects, as men. Indeed Prof. Huxley says, that if some great Power would agree to make him always think what is true and do what is right, on condition of his allowing himself to be turned into a sort of clock and wound up every morning before he got out of bed, he should instantly close with the offer. What an infinite saving of pains and trouble such an arrangement would be! Yet I doubt if there is one in a hundred or a thousand who would share with the Professor in such a readiness who would not say with Lessing, if God held one "truth" in one hand and "seek after truth" in another, that in all humility he would take "seek after truth." And why? Because the other attitude would practically deny the significance of our intellectual being, and we feel that if the truth is grand, the learning, and so knowing, the truth is still grander. And so any giving of our action over into the hands of another Power is practically denying the significance of our moral being; while we, on the other hand, are sure that the glory of the moral universe is not alone in the good, but in the willing of the good, in the conscious, voluntary practice of it, and would count it better to struggle for it, and sometimes miss the good, than that it should never be learned by finite beings at all. But whether or no, any such goodness as Prof. Huxley supposes, would have no moral quality. No matter if the results were just the same as those from a properly moral action, if they were not intended, no praise or blame would attach to it any more than to an operation of nature. Alexander the Great, for example, took the Greek language and Grecian culture and art and manners, to the East, wherever he went in his military conquests. And what a benefit to the world this spread of Greek civilization! Yet if, as is likely, the passion of Alexander was solely for conquest and military power and renown, if the benefit to the world came simply as an unintended consequence, an incident of his victories, what moral credit has he in the matter? I have

heard it gravely argued that a man cannot do good to himself without benefiting others; that one, for example, cannot build up a business without giving employment and a livelihood to those who would perhaps otherwise be in need; yes, I have sometimes heard it urged in extenuation of the great monopolies of our time, that, in the nature of the case, they cannot exist and maintain themselves save as they bring themselves under the rule of service to others. All true enough as matter of fact, but all delusion, if the facts are supposed to answer to the requirements of morality. What is the business man or the monopolist intent on?—that is the question which decides whether there is any moral worth in what he does or not. Are the benefits which come to others an end or only the necessary incidents in the accomplishing of his own personal ends? I think, indeed, the introduction of higher motives into business must more or less affect the management and all the details of business; but I can imagine two businesses externally almost exactly alike, yet the one of which would be dominated by a moral impulse, and the other, as I suppose most business is, simply unmoral. The difference would be all in the thought. Man may go astray many times in what he thinks to be good, but on the other hand no action which is without the prompting of the thought of what is good, no matter how extremely good and right it may be, can be called a moral action, and every time we sincerely, honestly mean to do what is right, no matter how mistaken we may turn out to be in our judgment, our action has a moral worth. What we mean to do, what we want to do—that is all, from a moral standpoint.

IS ANOTHER MARK OF A MORAL ACTION, THAT IT BE FREELY DONE.

Whatever I do under compulsion, under constraint, has no moral worth. Suppose I rise early in the morning, to take a homely illustration, because I have got to, because if I am not at the store of my employer by a certain time, I shall lose my situation, plainly there is no morality in this; but if I do so, under no constraint, and simply with the feeling that it is a good habit that I ought to acquire, I make a mastery of my laziness; that has some moral worth. Suppose I turn a book to the library to escape a fine, or on the other hand simply because I know others want the book, and who have as good a right to it as myself, would any one hesitate to say, which action along had any virtue about it? Suppose I live a simple, unpretentious life, because I haven't the means to live otherwise, and then again, that I live so, though with abundant means, because I have a sense of how man should live, when there is so much want and misery in the world about him—plainly you would not hesitate to say, which manner of life, though they were so far as the eye could see exactly alike, had any moral worth. The economy that, when necessitated, has almost an air of meanness, becomes divine, when undertaken in the free service of an idea. Take again the case of an employer who yields to his striking employees, because he is forced to, because they have so arranged matters, that if he will not give them an advanced rate of wages, he cannot find any workmen; and then another, who does not wait for a strike and has no reason to fear any, and simply out of regard for his workmen and their needs and ends as human beings and as heads of families pays the higher rate, in a word not because he has got to, but because he will,—and can there be any hesitancy as to which one rises to the dignity of moral conduct? Freedom, spontaneity is the note, the very mark of a moral action. Of course, I am not speaking of any debatable, metaphysical notion of freedom, but as we all understand and are every-day using that word,—freedom from external constraint, from necessity, in its popular sense. An action dictated by fear is not really a free action, as when King Richard II, of England, sought to quell the angry revolt of the peasants, by granting them the reforms which they wanted, and gave them letters sealed with his seal, with all their demands formally complied to; and yet later, when the danger was over, ordered under pains of death that all those who had the king's letters should deliver them up. A righteous act, do you say, succeeded by an unrighteous one? No, never a righteous act at all, but only the forms of righteousness complied to under a sense of fear. What we do when no pressure is upon us, but simply have with the sense of what we ought to do, the free, willing expression of the soul within us, that alone is moral.

And a moral action, further, must have no motive of self-interest behind it. This is not saying that many interested actions are not natural, proper and necessary, as the world now is, but only that they do not rise to the dignity of moral actions. How instantly does an action drop to a lower plane in our estimation, when we discover that some self-regarding motive lies behind it! Suppose a man is honest and refrains from imposing on the ignorant who come into his shop, because he knows that he will thereby build up a reputation for honesty and increase his chances of business success, do we do more than commend his sagacity, do we think of him as rising into the atmosphere of virtue? Suppose a son or daughter devote themselves to their parents, but with the thought of some return to them after a time, as for example, that a refuge will be provided for them at home in sickness, or assistance furnished them in business embarrassment, or remembrance will be made of them, when

their parents write their wills? Do not such thoughts in connection with those to whom, if anywhere in this wide world, we should be unselfishly attached, seem a kind of profanation, and recall Lear's words:

"Love is not love,
When it is mingled with respects, that stand Aloof from the entire point."

Suppose a man becomes a soldier not out of unselfish attachment for a cause, but for hire, is not our estimate of him all changed? Who that has seen that magnificent creation of Thorwaldsen, the lion carved in the solid rock at Lucerne, in commemoration of the Swiss Guard that fell defending the Tuilleries in 1792, but is pained, when the thought comes over him that these men after all had sold themselves for gold, and in aid of a cause against which every instinct and tradition of liberty in Switzerland would seem to have protested? Suppose a man marries, I will not say for money, but only because he is tired now and then, and wants a home, and the rest and comfort of it, what is he but a selfish man after all, and without a part in that experience, in which, it would seem, if ever a man is taken out of himself and learns, if never before, the disinterestedness which is the soul of morality? A moral act is one in which we rise superior to personal considerations. There dare not be "mingled with it respects, that stand aloof from the entire point." Morality does not descend to the low plane on which we ordinarily live and seek to influence us by showing us we shall be better off by adhering to it; but takes for granted that we have a higher nature, and appeals to us on the higher, the highest ground. In the old anti-slavery times, calculating, prudent men used to seek to persuade the slave-holders that it would be cheaper to pay wages than to own slaves, that their property would be safer, that even those indispensable luxuries, their ice-cream and vanilla, would cost less, if the negroes were placed on a fair footing; and that those picturesque house servants, with their heavy Ethiopian manners, their silent obedience, their hue of bronze and turbaned heads, would find it to their interest to remain on the master's estates, though they were freed. And I know not which to wonder at most, that such foolish appeals should be made, with the slightest hope that they would be heeded, or on the other hand that the citadel and seat of the evil were not attacked, and it boldly said, not that the slave-holders were not as far-sighted and business-like as they might be, but that they were wrong. There are some matters, where it seems to me not only unmoral, but almost immoral to appeal to any but the highest motives. There are some things sacred in this world. We are told that Jesus made a scourge of small cords and drove the money-changers out of the temple, saying, make not my Father's house a house of merchandise. I have almost a similar indignation, when I hear the cause of human rights, the cause of charity treated from any other than the highest standpoint. These subjects ought to lift us immediately to their own level. When we treat with the claims of a human being, there is but one thing to do,—yield to those claims, without a thought of personal advantage. I heard a man advocate the other night more systematic and effective charity, because forsooth, if we thus took care of the poor, we could then rid ourselves of the fear of socialism. It is not man then, man in want, man in sore distress that we are to consider, but this, that our property is secure against dreaded confiscation or robbery. O, so on it, this making merchandise of charity! I stand here to witness for the fact that he who urges the cause of humanity on any other grounds than the highest, respects not the humanity of those who are in need, nor the humanity in us, and treats us as if we had no higher nature and could not transcend these low considerations. I am here to witness for the poet's words:

"Uplies above himself
He can erect himself,
How mean a thing is man!"

And to say that he can rise above himself, and that in this higher life animated by more than personal considerations, is his home, that he first knows himself there, that it is, as it were, his native element, as the stainless azure is to the king of birds. And no more for considerations of comfort and personal happiness in another world than in this, does man need to be concerned. I hear it said that we must believe in a future world, whether there is one or not, to keep men straight in this. I reject the imputation of human nature. The fault I find indeed with many churches is not that they have too great, but too small, too irreligious a view of man; that they do not recognize the divine element in him, or appeal to it or pay it reverence. You do not add to the worth of man by prolonging his existence, even to eternity, but only by adding to the quality of his existence, by increasing the heights and depths, over and through which he may wander now. And tell me, what were the gain, if men were made moral under the influence of the hopes and fears of another world? They would be no better, whatever decency and good behavior might be produced in this way; they would not be really moral, the first step towards which is only gained by renouncing of fears and hopes of any kind, and yielding without questioning or concern to the voice of present duty. They would, in truth, at heart, still be their old selfish selves, and immortality would only be a prolongation of such a type of existence. What claims could such people have on immortality, what good could be served, what higher purpose of the universe worked out by granting them a new lease of

life? How pitiable is the view of that great Christian authority, Paley, that prudence and duty differ only, in that in the one case we consider what we shall gain or lose in the present world, and in the other, also what we shall gain or lose in the world to come! How fittingly does he, in proposing such a view, omit all moral declaration, as he calls it, about the dignity and capacity of our nature, the superiority of the soul to the body, of the rational to the animal part of our constitution! Since in truth according to him and the style of speaking of many Christian preachers, there is no dignity or divine capacity in our nature, and no difference between animal and man, save that the latter has a spy-glass, and the animal only his eyes to see what is for his own personal interests. In how striking a contrast is the strain of another Christian, St. Xavier, who passionately exclaims:

"Thou, O my Jesus, thou didst me
Upon the cross embrace;
For me didst bear the nails and spear
And manifold disgrace;
And griefs and torments numberless,
And sweat of agony,
Even death itself—and all for me
Who was thine enemy!"

"Then why, O blessed Jesus Christ,
Shall I not love thee well,
Not for the sake of winning heaven—
Or of escaping hell—
Nor with the hope of gaining aught,
Nor seeking a reward,
But because I love thee,
O ever loving Lord!"

And St. Theresa, it is said, wished to have a torch in her right hand and a vessel of water in her left, that with the one she might burn up the glories of heaven and with the other extinguish the flames of hell, that she might make men serve God from love alone. And if we substitute the "true and the right" for God, what better expression of our own thought could we have than this? What a noble outburst, what a sublime impatience with the low views of man and religion that were current in her time, that are current, alas, still! What an assertion of the moral nature, as that in us by reason of which we can transcend all personal hopes and fears, and serve the highest from love alone! How near does it come to Emerson's bold summons, to "turn our back on heaven," and how is the spirit of it given back to us in Matthew Arnold's lines:

"Hath man no second life? Fitch this one high!
Sits there no judge in Heaven, our sin to see?
More strictly, then, the inward judge obey!
Was Christ a man like us? Ah! let us try
If we then, too, can be such men as he!"

The glow of moral health is in such sentiments as these; let us take them and be thankful for them from Christian or whatever source.

A moral act must then be free from the motive of self-interest, whether for this or any other life. But further, and perhaps only bringing out clearly, what has been already stated,

A MORAL ACT MUST BE DONE ON PRINCIPLE.

If I merely give way to a charitable impulse, and charity is no principle with me, my act is only an impulse, not a moral one. If I am truthful toward a friend and deceitful toward another who is not, even my truthfulness with my friend has no moral value. To do according to my inclination, that is not morality. Morality is acting according to a rule, or what is the same, a principle. It is bringing all my chance inclinations, all my natural impulses that look in this way or that, into conformity with the rule, and so girding my life about with order and steadfastness and reliability. Of how many people (as it is not said, that if you find them at the proper moment, they will do the right thing. But the right thing is for always; as it does not depend on our moods for its rightness, so it ought not for its execution in action. The truly moral man is simply he who says it shall not, to whom the right is a constant, an abiding rule of action. I see not any way of escape from a universal consecration to duty, I mean to all that is right. Most of us live such broken, fragmentary lives. We have our fits and starts of goodness; they do not stay. "Bursts of great heart and elipses in sensual mire," how true is that of many men! And when we do one thing that is good, we leave another undone. Henry Clay, one of the kindest of men, as Wendell Phillips remarks, open on almost every side to the gentlest impulses, could yet sacrifice his convictions and the welfare of millions to his ambition. Daniel Webster, with not only a giant intellect, but a sense for the heroic and sublime, too, could yet make his seventh of March speech, and harter his soul in hope of a prize—which, thank, fortune, he never got! Yet as there is no reason why we should be just, which does not hold in face of all temptations, or humane which does not hold in reference to all persons whom we may meet, so there is no reason why we should be just that is not equally good for being true, and none for being true which is not equally for being humane.

There is no reason for one virtue which does not hold for every virtue; not this or that or the other good, but all good is commanded to us. I suppose a person only does a genuinely moral act—when he does it not because it happens to be justice or truth or any particular form of duty, but because it is duty, and so with the implication that he would do all that is duty. A moral act has thus in strict truth, a universal or infinite significance, and he who performs it has a worth to which no limit can be assigned. It is as if there were some mysterious form of matter that could be crystal or plant or flower or

MORE HERESY.

Possibly the Baptist denomination in Chicago will have a full-fledged heresy trial on its hands before long. The Presbyterians have had Prof. Swiney, and the Methodists their Dr. Thomas. There were internal denominational threes of such violence that the outside world paused to witness the struggle, and soon felt as deep an interest in the result as if it formed a part of the disturbed or disturbing element. It begins to look as if the turn of the Baptists had come. The ministers of that denomination have been shaken out of the theological rut in which they have been pertinaciously running, and the question with them now is, shall they slip back quietly and proceed as before, or shall they stop long enough to discipline the presumptuous offender? One of the Baptist wheels has been slipping its band, and the whole machinery of the denomination in Chicago is in danger of being thrown out of gear.

The Rev. Duncan McGregor is pastor of the North Ashland Avenue Baptist Church. He is a Scotchman, as his name signifies, and has the characteristic of many of his countrymen of doing some of his own thinking and speaking out his conclusions regardless of consequences. A short time ago he read a paper at the Baptist ministers' Monday meeting on the subject of "Readjustments." In this he held that modern theology sadly needed readjusting; that it, and those who stuck to it, were being left behind, and that it should be progressive as was the world generally. In his paper he attacked some of the cherished tenets of his denominational brethren. He held that the miracles of Christ were not performed to prove his spiritual origin and power, for the spiritual could not be proved by the material, but that they were done solely to emphasize the story of his character. The belief of the Baptists that eventually their denomination would swallow up all others he pronounced denominational conceit unworthy of fair-thinking men.

The paper provoked a great deal of discussion among the Baptist ministers. The spark has been fanned into a blaze by Mr. McGregor with another paper, which he read before his brother ministers last Monday. His subject was "Freedom of Faith," and the ideas he presented stirred up the opposition of all the leading Baptist ministers who were present. Not one ventured openly to indorse what Mr. McGregor had said, and it is doubtful if any will do so, although it is reported that several went to him privately and said that they thought it best for them to come out and say so openly. Several laymen have said that they thought nine tenths of the laymen of the church, however, coincided with the views expressed. Mr. McGregor's paper will probably be a fruitful subject of discussion for some time to come among the Baptist clergy, and, as Mr. McGregor shows no signs of weakening in his position, which his brethren regard as extra-baptist, to say the least, it is difficult to say what the result will be. As little more than an allusion to the paper referred to has been published, the following presentation of its chief points will be found interesting:

"We are entering on a new theological climate," the paper begins. "Calvinistic theology thaws, and whether the thaw will bring an avalanche or a river remains to be seen. We prefer the river; but better an avalanche, if it foretells summer, than a glacier, mystic, cold, sterile. Some people do not love a thaw, but prefer to pound the orthodox ice—they call it expounding—because a thaw means freedom and summer."

Theology, like all other sciences, the paper continues, tends to bondage. Spirit alone has perfect freedom. Modern sects are often the demagogues of the human spirit. When a Christian ceases to be a son of man and becomes a son of Luther, Calvin, or any other ancient teacher, he is on the way to become a religious fossil. It was expedient that even Jesus should vanish that the reign of pure spirit might begin. The clank of the fetters is heard on every side. Each denomination has its own special kind, but among all sects they exist. The bondage is manifest sometimes in the doctrine, sometimes in the theology. The high Calvinist makes a fatalistic election, the strongest links of its chain. A well-known denomination makes the communion of saints the badge of its bondage. Public meetings ring with the eloquence of "I am a Presbyterian of the Presbyterians. I am a Baptist of the Baptists—a Baptist to the backbone." Clanking of chains Mr. McGregor calls this in his paper.

Our forefathers with grand earnestness did battle for vital truths. Their protest against error was needed, but when the special protest should give place to some other form of Protestantism, we go on protesting, as did our fathers, and call it soundness of faith. Theology is not a fixed science. Theology is neither inspired nor infallible in the same sense as the bible is regarded as being both. It is an organism which must grow or die. Theology and Christianity are not the same thing. Each can exist without the other. Each doctrine has a permanent essence and a shifting form. The essence is unquestioned; the form is ever under debate. Had the Savior given us a theology, his religion, instead of becoming universal, would have become a Jewish sect. The orthodox say they hold on to the good old doctrines as taught by Calvin and Augustine. Neither Calvin nor Augustine can give us the forms of truth needed for modern life. For many reasons they were not fitted to see truth more clearly than the average modern theologian. As they were not inspired, it is folly to be bound necessarily by their views of truth. There is an element of truth in the saying that a historic faith gathers in authority, but if it were entirely true, then those farthest from the fountain-head are the most likely to have the fuller, clearer views, and the folly of our practice of quoting the early fathers, and the sanction of the primitive church would be all the more manifest.

Spiritual knowledge must ever come by revelation. There is as much revelation and inspiration, and there are as great miracles now as ever. Jesus said: "Greater works than these shall ye do because I go to my Father." God is ever revealing himself, and the day is not far distant when a page of nature's book will be regarded quite as sacred and authentic and inspired as the Genesis of Moses or the Revelation of John. In such a view we do not draw the bible down, but we raise God's other revelations out of the dust, where the tramp of modern faith has too often crushed them out of sight. Orthodoxy is as deeply tainted with agnosticism in this respect as in its opposition to the evolution theory.

What if the next step in theological progress, continues the paper, should be a complete revolution in our conception of the divine essence. Thus far God has been supposed to have no personal history. But if God incarnate was made perfect through suffering, was not God, the non-incarnate, made perfect in the same way? This line of thought

shows that we have yet vast fields of spiritual research unexplored. There is at present no received theory of inspiration, and we are passing through that barren period when the old forms of faith have ceased to satisfy and the new are seen only through a glass darkly, and not face to face. The old theology is preparing to be gathered to its fathers. It was once the new theology, and it has secured many valuable ends, nourished the finest intellects, and developed some of the sweetest characters.

The Calvinistic center was in Scotland, and the revolt there is becoming most pronounced. Those who lead the revolt declare that Calvinism has shown itself unable to beat back modern materialism. The natural science of Calvinism having been proved untrue, its authority in other domains suffers accordingly. The evolution theory being in some form or other received as at least a working hypothesis, if not, as Huxley asserts, a demonstrated truth, and Calvinism by its confession of faith having adopted the catastrophe theory of creation, the gulf between Calvinism and modern science gets wider every day. To meet the growing materialism we must make more spiritual all our theological conceptions, from the essence of God to the eternal judgment. If John Calvin were to rise from the dead, the first thing he would do, would be to assail modern Calvinism, for its creed-cloak is cracking at every seam, besides being a coat of many colors, variegated by popish patches. To individual thinkers there is freedom and freshness, but what sounds do we hear at associations of churches? Not even a squeak of new thought, but blare of Calvinistic trumpets and the tinkling of orthodox cymbals. Our belief is understood to have been settled for us long ago, and any one who thinks he can add to it or dare to take from it stands a poor chance for a vacant pastorate, and the religious periodicals will try to drive him out of his denomination. He will not be a rising man, but will be doomed to wander without sun or stars, having no one but God to keep him company. In fact the fresh breath of living air coming into the close communion of modern churches will be called a dangerous draught, and orthodoxy will shuffle uneasily till the door be closed and the saints be left to peace and foul air. A modern church muzzles a minister who brings to it the breath of life. If he seeks freedom he is told to march, and he generally marches.

Mr. McGregor then proceeds to point out some of the distinctions between the old and the new theology. Of the latter, and what it includes, he says it looks on God as love. The atonement was given for all eternity. The life of Jesus simply revealed God as suffering to save us—God, in fact, under the same laws of salvation that we are. The phrase "plan of salvation" is a misnomer. God has ever been saving his children. A propitiatory God in the popular sense is a relic of heathenism. The law of salvation by sacrifice was no scheme of redemption to put right an accident, but it was from all eternity. Substitution and imputed righteousness was no holy fiction, but an awful and eternal fact—a law of God's being. Revelation is not believed because it is written in the bible by those inspired, but because, men being children of God, the truth revealed by the Father of the child carries its own evidence, and has on it the Father's superscription. Physical phenomena do not prove spiritual laws. Jesus worked miracles to show forth the glory of his character, not to prove his identity. Revelation comes to men through conversion as much as through inspiration. It is as wonderful to convert a sinner as by prayer to get rain from heaven. God has never ceased to inspire, to reveal himself, or to work miracles. The age of miracles is now, or it never existed. The body that is buried will not be raised. The resurrection will be of the spiritual body, which is within the natural body, even as the unseen is within the seen universe. The eternal judgment has no time limitations. Judgment and resurrection go on now as they ever have gone and will go on. Jesus is now on the judgment seat. The judgment is not an event, but a crisis. It is not adjourned to a particular place or time. Its hour is not known to those to whom it comes in the crisis of human existence. It is not "one day or age alone." It is here and now. It is not limited to the present nor to the future, but is constant and continuous. Life is not strictly a probation. That phrase darkens men's minds as to their true relation to God. We are not in a state of probation, but of education, directed by that eternal purpose of love which brought us into being. The events of life are not appointed as tests, whether we will choose God's will or not, but are lessons, training us to make the right choice. Sinners are not cast into hell-fire to vindicate God's justice, for it needs none. Lost sinners are not hated of God, and in the future, as now, he will endeavor to make the best of every human soul that can be made. The punishment of sin is eternal, but to identify this with an irrevocable doom is to set a finite limit to the divine redemption and to its perfect realization. It brings a section of the human race into an ultimate condition of fate and not of freedom. The sin is here, and the death of sin, and continues with the continuance of the sin and is the actual manifestation of the nature of sin. The new theology does not admit of any arbitrary punishment of sin different from the punishment now going on. Judgment, resurrection, heaven, hell, are now in as full power as they will ever be.

The central difference between the old and the new theology is that the former looks back to ancient inspiration, ancient miracles, the ancient calvary and the ancient pentecost. The new recognizes no such distinctions of time and space in the matter of eternal principles. It brings to light modern inspiration, modern miracles, a modern calvary and a modern pentecost. The old looks forward to a future day of judgment, a future heaven, hell and resurrection. The new brings out the fact that Jesus sits now on the judgment seat as much as he will ever do so; resurrection goes on now, and heaven and hell are round us. The old looks for a pre-millennial coming of the Lord and then a post-millennial coming for judgment. The new dwells rather in the fact that the eyes of the church have but to be opened to see the Lord now on earth, now reigning, now judging. He has not to come. He is here.

In one portion of his paper Mr. McGregor expresses a doubt that such religious teachers as Moody and Spurgeon are the most effective, and ascribes the success they meet to other causes than that they preach the old theology. In another he declares that the best aspects of the new theology and the best aspects of the theory of evolution are in perfect agreement.

In the closing portion he says that he does not know of a living spiritual thinker, who does not feel that readjustments are needed on the old theology. Those who claim to be the wise leaders of the Baptist denomination ought to speak out, for there are those who believe the changes alighted to be impending and from God, and they will speak and the world will hear them. The Baptists have

been in the vanguard of freedom, but there is an indication that others are stepping to the front.—Chicago Daily News.

For the Religio-Philosophical Journal.
Mediumship.

BY JOSEPH RODES DUCHANAN.

The introduction of a novel and mysterious subject, such as mediumship, to popular attention, without a proper exposition of its science and philosophy, derived from the physical and spiritual constitution of man—from anatomy, physiology and psychology—necessarily generates a great amount of crude conjectures, visionary hypotheses and miscellaneous misconceptions.

The medical profession refusing to advance a step beyond the bounds of materialism, the clerical profession refusing to look at anything but a misunderstood antiquity, and the literary refusing to recognize anything, as valuable but the old volumes which are behind the progress of the enlightened,—mediumship becomes the theme of many who have neither science, philosophy nor education to enlighten their views, and who are saved from the most pernicious errors only by the wisdom of the Spirit-world expressed through the best mediums.

In consequence of the dependence upon spiritual instruction which has thus arisen, there has been developed a puerile and superstitious dependence on mediumship, the consequences of which have been very injurious. Many have been led into visionary and disastrous business enterprises, the results of which are pointed at by skeptics as a proof of the folly and danger of Spiritualism. Others are led to disregard public opinion, the usage of society and the obligations of marriage laws, and to assume an attitude of hostility to legal and religious institutions, or to sail with coarse interpretation against the religious principles, which have been sanctioned by the common approbation of mankind and are indeed a necessary accompaniment of true Spiritualism.

It is true, these follies have nothing to do with the legitimate cultivation of spiritual science, with enlightened mediumship, or with the true influences of the Spirit-world; nevertheless their prevalence casts a degree of discredit upon the whole spiritual movement, from which all Spiritualists must suffer.

Many of these follies arise from ignorance and from the impulsiveness of unbalanced minds, which approximate so closely to the borders of insanity as to come under the popular appellation of cranks. Cranks are generally attracted to popular agitations, and themes which partake of the marvellous—the spiritual movement attracts a great variety, and they are not at all backward in obtruding their nebulous ignorance upon the public. They fancy themselves inspired, and spoil many quires of paper with communications from the illustrious departed,—Confucius, Buddha, Christ, Plato, Solon, Seneca, Solomon, St. Paul, Paine, Franklin, Washington, Lincoln, Jackson, Bonaparte, Theodore Parker, Martha Washington, Josephine, Caesar, Demosthenes, etc., etc., are made to figure as their spirit controls, and also to write enormous quantities of verbose platitudes, filled with commonplace ideas, and frequently defaced by grammatical blunders, or the still greater blunders of scientific ignorance impelled by unbounded self-conceit. Too much alas, of such material gets into print. I might give many amusing illustrations of what I have seen, but I prefer to let such trash drop quietly into oblivion. One of the latest illustrations was that of a medium who wrote me the important announcement that she perceived Spiritualism to be in a chaotic state, because it had no head, but that she had been advancing higher and higher in her mediumship, until she had reached the most pure and exalted source of unmixed truth and wisdom, in the Spirit-world, and in consequence now, she said exultingly, "Spiritualism has a head!"—herself.

Aside from credulous ignorance and dogmatic crankiness, the chief source of spiritual follies has been the universal and reckless misconception of mediumship. The more credulous class of Spiritualists accept everything coming from a medium as divine truth, and lay aside their own intelligence to question the spirits upon the simplest things, as children question their mothers, and accept everything coming from the medium as necessarily of spirit origin.

I have no sympathy with what is commonly called skepticism—a defiant resistance against evidence, to avoid learning anything new or marvellous; but a philosophic caution would teach us not to consider the utterance of any human being, spiritual, or derived from disembodied spirits, without convincing evidence. The fact that his eyes are shut and that he speaks in an exalted or declamatory manner, is not sufficient evidence.

There are two evidences upon which we may rely: first, the substitution of a distinct spiritual power for the spiritual power of the medium, shown by an essential change in voice, manner, language, style of thought and information—as when, for example, the medium with changed voice and manner speaks an unknown language correctly or expresses the true sentiments of the spirit, and gives information known to the spirit only. But on the other hand, when we have only the voice, the manner, the sentiments, the capacities and the limited information of the medium, we may be sure that the spirits have little or nothing to do with it, however honest the medium may be in the belief that he is a mouth piece for spirits. Such messages may properly be called *medium messages*, and should be widely separated and distinguished from genuine spirit messages, in which the characteristics of the spirit appear, and those of the medium are absent. Medium messages have been the bane of Spiritualism since the source of follies innumerable. Spirit messages have been its life and progress; and yet the same individual may be at one time a channel for spirit messages, and at another a speaker of medium messages, of which we have had a superabundance—messages that have none of the characteristics of the spirit, and abundant characteristics of the medium—as in a certain message from Thomas Paine, which was the very antithesis of his style, but was apparently accepted without criticism, and published as the utterance of Paine. The bombastic verbosity of the style would have been as offensive to Paine as certain inane and crazy utterances attributed to Theodore Parker would have been to any enlightened spirit.

We have every possible variety and gradation between genuine spirit messages and the messages of mediumship, and I have seen very little evidence of the wholesome vigilance and criticism necessary to discriminate among them and give each its proper estimate. In some circles an omnivorous appetite accepts everything as spiritualistic, and the feeble utterances of uninspired mediums are accepted as oracular, or as the voice of the illustrious departed. And yet if the inquirers would take the simplest precautions, they might escape being deluded. If, for ex-

ample, George Washington, Solomon or Red Jacket appears to communicate through one of the mediums, let them talk with the same spirit through half a dozen other mediums and they would probably find that the spirits responded differently in each case; and that Washington, through number two, had not the slightest recollection of anything which he had said or promised through number one, but that his sentiments and intelligence were those of the medium.

We may then rely upon these two tests: the *distinct identity* of the spirit, distinguished from the medium in knowledge, manner and character, and the *unchanged identity* of the spirit appearing through different mediums. If, however, we find that our spirit talks differently through each medium, and that he knows nothing of those personal incidents conspicuous in his life or the language and literature with which he was familiar, we are wasting time with such mediumship.

There is another important test upon which we should rely—that of *fatigue*. If the spirit is really present in full control, the answers are made by his power, and not by that of the medium; consequently the medium is not fatigued but refreshed and invigorated by speaking, writing, singing, playing or even healing, and under positive spirit control. My friend Joel Tilden, years ago told me that when he wrote under spirit control, the discourse or essay cost him no effort whatever, and he had not the slightest fatigue from the performance. Such is the general experience of true mediums; they do wonderful things which would exhaust others, and are fresh and vigorous at the end. But when the medium only fancies a spirit control, which gives him the appearance of genuine mediumship, often deceiving both himself and his hearers, he may be stimulated and assisted by that belief, but it does not take away the fatigue of prolonged exertion.

Let it be remembered that good mediums may appear in every phase of mediumship, and that success at one time is no guarantee of uniform success. The gradations of mixed mediumship are infinite. In many cases the medium has a psychometric conception of the absent spirit, and endeavors to conform to that conception. In other cases he merely assumes the mood of the spirit through habit as Booth would assume the role of Hamlet; in other cases, his psychometric rapport brings him into such sympathy with the spirit as to make a good impersonation, though the spirit has no control or participation. To distinguish between such psychometric personations and genuine control, is often quite difficult.

One of the earliest incidents of my spiritualistic inquiries would illustrate this subject. A medical friend found a good subject or medium in a young German girl, whom he put into trance and through her consulted Hahnemann upon his case. She wrote Hahnemann's prescriptions, signing them with his name, all in German. It occurred to him to consult a living physician in the same manner, and through her he obtained in the same way a prescription from Prof. B. L. Hill, of Ohio. Certainly, Dr. Hill was not a spirit controlling her; the advice obtained from him was a mere psychometric rapport with his mind, and yet it appeared like a spirit control.

Unconscious psychometric rapport is not control, but may give good communications; but messages from the medium alone, limited by his own capacities and often controlled by his surroundings, have been the source of a vast amount of delusion which, if recorded, would make a sad but rather amusing record. Spirit messages, mixed messages and medium messages abound—the latter a source of abundant follies and misfortunes. We sometimes see men and women of apparent intelligence, given up to this folly to the neglect of their duties, accumulating volumes of platitudes and delusions—like a wealthy old gentleman in this region, who though repeatedly deluded, gives up his duties and obligations to spend his time in writing volumes of trash, at the dictation of a medium, which he fancies are important revelations.

Nevertheless mediumship is not all folly and delusion. A very large proportion of what is current is really of great value, but coin that is habitually alloyed and debased must lose its reputation and general currency. Thirty years ago I asked Judge Edmonds how he distinguished between his own subjective conditions and his objective spiritual perceptions. He candidly confessed that he could not distinguish, and his publications contain sufficient evidence that he did not. The best illustration of his lack of discrimination in this matter (in which he laid aside all the caution of a lawyer) was his belief that the Federal Government was about to fall into the hands of Spiritualists, Tallmadge becoming President, and all the great offices parcelled out among the Spiritualistic coterie.

Seven years before the advent of the spiritual phenomena, I had laid the foundations of spiritual science by showing in constitution of man the nature and location of the spiritual faculties and the probable results which would occur from their exercise, and had begun that exploration of the Spirit-world which would have revealed its full intercourse with mortality, when I was required to labor in another direction for the emancipation of the medical profession, and breaking the iron bonds which resisted with equal energy human benevolence and spirit co-operation, requiring every physician to war upon humanity with calomel and the lancet, and to persecute all who would not join in the bloody work.

The bonds to a great extent are broken, and those spirit phenomena which I accepted and illustrated at once as the crowning glory of the human constitution, will find their clear exposition in the Science of Anthropology and the law of their development.

And now, turning from the contemplation of ignorance, credulity and folly, let me state emphatically that the true development of mediumship is the glory of this century, brightening its last quarter as with the splendor of a tropical sunset. Its wisdom is greater than that of our libraries, its practical skill surpasses that of the entire medical profession, its religion throws into dark shadow the sombre theology of church and cathedral, its prophetic wisdom should guide the nations, and its reign on earth is the full adult maturity of humanity. Is it beginning, or is it only a promise? It has begun—feebly and humbly—but truly. Thousands are blessed by the wondrous spirit benevolence and wisdom which reveals the diagnosis of disease, points out the remedy for the hopeless sufferer, or fills him at once with the elixir of divine life in a sudden and miraculous cure. How entirely contemptible becomes the science and art of the old medical colleges in the contrast with the power of a spirit influx.

When the divine law of love, uttered and lived by the Nazarene and by all great religious teachers, shall be obeyed, mankind, lifted into the sphere of heavenly life, will enjoy the continual presence of a mediumship so potent, so wise and so all-pervading as to realize here the sentiment once uttered by

hope and faith: "Earth hath no sorrow which heaven cannot heal."

For the Religio-Philosophical Journal.
The Growth of a Child in Heaven.

BY HUDSON TUTTLE.

Our little one who vanished from our mortal sight, has she lost by the change, O Seer? Nay, she has gained. Earth-life has its advantages, but they are not to be compared to angel being. Look, weeping mother, into the vista of fifty years of your darling's life, were she to remain on earth. See the events which would crowd those years, such as befall other mortal: the partings, the sickness, pains, disappointments, loss of children and of friends, cares and burdens beyond the strength to bear. She has escaped to a land where these cannot enter. They may be useful for discipline, but better the soft hand of exalting love.

Are you sure, quite sure? A soft light came into the eyes of the Seer as he said dreamily: Listen! I will tell you what I have seen. When your child closed its mortal eyes, its spirit-vision fell on the smiling face of your aunt, the dear girl who was called when the rose was budding on her cheeks and her heart was brimming with the wealth of love. As the little one found your arms ready to receive it when it awoke to life, so now it found in the arms of its aunt the same protection. Resting on her bosom, it sank to sleep, weary from the pain and struggle of the last sickness.

I saw them often, as they came to the old home, for they were drawn by the powerful magnetism of love. As you sat weeping, your aunt would bring your child and place it on your lap. Then it would look wonderingly up in your face and put its little hand against your cheek or in your hair. It did not know what had occurred. It knew not that it had left its mortal body. When you did not notice its caress, it became grieved, and then its guardian would take it in her arms and in a manner I cannot explain, substitute herself in your place, and the darling was again happy and content. It was exquisitely dressed in gauzy pale blue, and delicate in pattern, like that its guardian wore.

From time to time I observed her growth and advancement in knowledge. Both were more rapid than if she had remained. On her first birthday her guardian came with her late in the evening, and both were exceedingly happy. She was crowned with lovely flowers and bore a bouquet in her hand. Her guardian explained that she had taken her to a group of children whom she had under her care, and they had made her their queen and crowned her because of the event. They had all enjoyed the day and many more were in store. Harsh words, the stinging reproach, the jeer of selfishness, the biting winds of envy and jealousy to her would forever be unknown.

When three years had passed, I saw her as a child of five. She knew the relations of life and death, and that her guardian and mother were distinct. It was a singularly beautiful sight to see her float into the room where her mother sat, and throw her arms around her neck. She was not grieved because she met no response, for she expected none. Her heart was overflowing with tenderness, she had become exquisitely beautiful with an indescribable softness, transparency and purity, which no artist's pencil could represent, the embodiment of spiritual qualities. It was a joy to gaze on her perfection. Trained in the angel school with such companionship when a score of years had passed, you cannot in fancy idealize her position or attainments.

Love you still? With all the immeasurable depths of an angel's love.

Will you know her when you meet on that shore?

Aye, she will be first to welcome you, as you were first to welcome her.

Treasure the little shoes, but do not now think of the darling as a child. Those feet now tread the zones which span the spheres, and the babe, full-grown, is peer to the tall and shining ones who dwell in light.

You weep! O, that I might open your spiritual eyes, that you might see all this. Then would your sorrow be changed to joy. The dreadful world, the memory of which makes you shudder and cry in anguish, would be healed.

A letter from Mr. Edward Whympster to Prof. J. Norman Lockyer, the English astronomer, gives some interesting particulars concerning an eruption of the South American volcano of Cotopaxi which occurred in 1881. At the commencement of the eruption Mr. Whympster was making his famous ascent of Chimborazo, and was more than 16,000 feet above sea-level, and about sixty-five miles from Cotopaxi. A dense column of smoke was seen to rise suddenly from the volcano to a height of about 40,000 feet above the sea, when it was borne westward some twenty miles by a strong wind, and then gradually spread in all directions. In a few hours the cloud passed between the observers and the sun, and color effects surpassing in vivid intensity those of the most gorgeous sunsets were then witnessed, the sun itself appearing green. As the cloud passed overhead and surrounded the mountain-climber the brilliant colors ceased to be seen, while an exceedingly fine dust fell upon everything. This remarkable observation seems strongly confirmatory of the view that late unusual sunsets and other atmospheric phenomena have been due to volcanic dust floating high in the air.

Of the fourteen scientific expeditions sent out by the leading governments of the world to make observations at different stations in the Arctic regions during the year ending August 31, 1883, eleven have safely returned, and three—including that of the United States at Lady Franklin Bay—will continue their observations for about another year.

It seems that the injurious effects sometimes resulting from the use of canned foods are not always due to the presence of lead in cans. At a late inquest near London, medical evidence was given to the effect that death had been caused by eating salmon which had been poisoned through decomposition by nitrate of tin formed by the action of the preserved fish on the tin of the can containing it.

A Bombay physician, W. G. Balfour, recently pointed out that the use of certain kinds of fish in some seasons of the year seemed to play a part in the production of cholera. He has since discovered in the blood of one of these fish, bacterial organisms resembling those found by Dr. Koch in the intestines of cholera patient's in Egypt.

Horsford's Acid Phosphate.

INVALUABLE AS A TONIC.

Dr. J. L. Pratt, Greenfield, Ill., says: "It is all that it claims to be—invaluable as a tonic in any case where an acid tonic is indicated."

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

MORE LIFE.

This little pulsing of our life
Is not enough. The daily strife,
The dull, monotonous round
Palls on our spirits, and we waste
With eager passion to make haste—
We wellen above ground.

We watch the opening of the flower
That drinks the sunlight for an hour,
Then hangs its head and dies;
And hope, in some half-shaded refrain,
Goes sobbing through the restless brain
Her dim analogies.

Like a fair soul you splendid star
Glow in the darkening sky afar,
Its garments flashing light;
But when at morning the divine
Holds to its lips the sacred wine,
Ghost-like, it fades from sight.

As the unloosed winds go by,
They hear, unheeding, many a cry.
And swerve not from their way;
Is there no answer in the air
Unto the oft-repeated prayer
For the more perfect day?

A longing after better things—
A spreading of the folded wings—
The breathing holler breath:
More life—more life! This we crave.
More life—more life! When this we have
'Tis that we will be dead.

—H. Gillman in the Century.

MISCELLANEOUS.

Miss Agnes Emery won the Howland prize at the commencement of the University of Kansas, for the best essay on civil service reform, and in the State University of Iowa, the trained woman fully equalled the trained men. Miss Mary Crowell won the literary essay prize at the Vanderbilt University over one hundred and twenty male contestants. Four women completed the regular four years' course at the Harvard "annex" under the tuition of professors of the college, successfully passed the examinations and received the degrees. One has been appointed director of the observatory of Carlton College, Minnesota; she will also have charge of the time service, and teach mathematics. A second has received the offer of a lucrative appointment in the Argentine Republic, but has resolved to go through another term of study.

HONOR TO MONTANA.

The Constitutional Convention of Montana Territory, now convened at the Capital, Helena, has adopted two important sections as part of its fundamental law. Section 9th declares that:

"Neither the Legislature nor any county, city, town or school district or other public corporation shall ever make, directly or indirectly, any appropriation, or pay from any public fund or moneys whatever, or make any grant of lands or any property, in aid of any church, or for any sectarian purpose, or to aid in the support of any school, academy, seminary, college or university, or other literary or scientific institution, controlled in whole or part by any church, sect or denomination whatever."

Section 10th is still more important, and Montana is to be congratulated:
"No religious or partisan test or qualification shall ever be required of any person as a condition of admission into any public educational institution of the State, either as teacher or student, nor shall attendance be required at any religious service whatever, nor shall any sectarian tenets be taught in any public educational institute of the State, nor shall any person be debarred on account of sex."

A correspondent of the Boston Herald says: "You notice that I refer to woman physicians. Most emphatically I believe in giving any woman who has the divine inspiration, adequate education, ample opportunity for observation, and then a chance to practice on her fellow-women. An eminent surgeon here has as his assistant a girl of twenty-two, and he tells me that her nerve is superb, and that she is worth half a dozen ordinary male assistants. His practice is extensive, and he knows whereof he speaks. I have had occasion to test in my own family the experience and knowledge of a woman physician, with the greatest possible benefit. Does it not stand to reason that an intelligent woman, devoting herself to the practice of medicine, educated, skilled and experienced, starts with advantage over an equally intelligent, educated and experienced man when she comes to deal with woman? Can a man understand the thousand and one mysteries and miseries of the female organization? Can a woman explain to a man the feelings, sensations, pains, places, peculiarities, that need correction and attention? I do not see that it is possible. But you say we need a physician sometimes in the middle of the night. Ah, now you touch prejudices; now you find prostrate before Sister Grundy. Mrs. Grundy would think it awful for a woman to go out at midnight. Why? Because she might be spoken to or insulted by some man! Precisely so. Then it is time for my second proposition to be considered, and for us, as men, having control of the laws, the police and the agencies of civilization, to see to it that our women can go out at midnight, or any other time, unmolested, unassaulted, to follow the necessities of their duty."

HOW WE SEEM TO THE SOCIETY ISLANDERS.
Royalty has lately visited New York in the shape of Queen Pomare of Tahiti, one of the Society Islands. An interviewer says of her: "She is tall, appears to be about thirty years old, and walks with a quick, springy step. Her complexion is a pretty bronze, her hair is a dead black and straight as an Indian's, the lips are full and red, and Her Majesty's nose has the true Grecian outline. The eyes are of unusual size and lustre, and attract attention at once by their dreamy expression. From her ears hang a pair of plain gold earrings. A single rose adorned the lady's hair. She speaks English fairly well and French fluently."

Her Majesty admitted good-naturedly, that her tastes were "barbaric" and that she was not particularly charmed with what she had seen in her travels. She missed the comfortable freedom in dress, the balmy air, the everyday life of her Southern home.

One of the peculiarities that struck the Queen most forcibly was the apparent absence of enjoyment among the people. Every body seemed to be in a hurry and she had heard no one sing and had heard very few laughs. Now, at home the burden of life was contentment and the cares were few and easily shaken off. She thought part of this general gloom was attributable to the tight corsets worn by the American ladies. Now, in her own country the ladies wear a kind of loose gown of thin texture, which is changed every day and is never put on again until it has been washed. Most of the ladies have

fifty or sixty of these dresses. The men wear a "pareu" made of bright cotton cloth wrapped about the waist and falling below the knees. Above this they have a kind of loose shirt."

WOMEN IN CITIES.

A reporter of the New York World, lately interviewed a sewing woman in the top of a tenement house in that city. Those who wish to come to the city for work may take heed from the picture he draws. "The room was about ten feet square and had one window opening on a court, and though in the top of the house the light was scarcely sufficient to permit her to see to sew on the buttons she was placing with a mechanical swiftness on a pile of shirts at her feet. A cot bed stood in one corner, which looked clean, but scanty as to clothes and devoid of a pillow. Two chairs, a board nailed against the wall for a shelf, a small old table and a tiny, broken stove completed the furniture. There was no carpet and the cold wind penetrated the room."

Here the poor soul was keeping herself in this body by finishing off shirts at seven cents a dozen. This work consisted of putting on each four gussets, three buttons and a ticket. Or she made calico sacques at sixty cents a dozen, men's drawers at forty-five cents a dozen, linen dusters at eight cents a piece, or woollen shirts at thirty cents a dozen. By one way or another she earned \$2.40 per week. "Out of this I pay seventy-five cents for rent and forty cents for coal and wood, which leaves me one dollar and fifty cents for food, clothes, medicine, car fare, theatre tickets and a box at the opera. Seriously, though, I buy a quarter of a pound of tea, a half pound of sugar, one pound of meal, one pint of beans, two ten cent loaves of bread, one soupbone, and perhaps it costs a couple of cents a week for salt, pepper and herbs for my soup. I buy a quarter of a pound of butter per week and sometimes I get a little milk for my tea. The things I have enumerated generally form my bill of fare for a week. I spend about one dollar and twenty-five cents for food, and it costs me four cents a week for kerosene. I must save and pinch very closely to be able to buy shoes and clothes. Only that I had some I don't know what I should do. I don't know how the other women get along. Sometimes four and even six club together and pay room rent, and they say they find it costs less for food; but I am not sure about that."

A SERMON ON SPECIAL TRAINING.

The poor woman continued:
"It is indeed a hard life. You will find among those who do what is called 'stop work' more decayed gentlemen than those who have been born to poverty, for those who were born of poor parents are generally put to learn trades, which, though none too well paid, still afford a better living. Those who were never obliged to learn a trade in youth, when reverses came were only able to do such work as this. You may be sure that I tried to do better, yet you see me here, glad when I have health and work. One of the greatest trials of this kind of life is that one is almost obliged to live in dirt, for the woman who works for her very bread must not leave that work for a minute."

The reporter asked: "Did I ever try for any other work but this?"
"For one year I tried to get a position as governess, housekeeper, copyist in a store, and received only insult for my advertisements. I then began answering advertisements, as my money was all gone. I still found no honest position. I don't say honorable, for I only asked for honest employment. I was too old for a 'saleslady,' too unattractive to draw custom, and too 'particular,' I was told on two occasions when I sought employment as housekeeper, and asked the men about their families, and refused to go in the capacity they offered. I have been a book agent, and prefer this life. Oh, it was not without a long, hard fight against fate, that I drifted into this slave's life, and worse, for slaves at least had food and shelter and care when sick; but here I am, and I only form one out of an army who work as I do. I don't complain. I ought to be content, for I am a capitalist in a small way, as I own a sewing machine. A firm for whom I worked at making men's underwear, sold it to me on instalment to be paid for in work. It was a second-hand machine, and I worked for it and paid forty-five dollars. It kept me bound to them for three years, to earn my bread and pay for that."

"Now I must go on with my work and claim my princely salary. I shall be pleased to see you again."

Startling Revelations.

Two girls in Lake Village, N. H., named Mary Nadeau and Mary Lizzart, visited Mrs. S. H. Craddock, a trance medium, at her rooms in this place, for the purpose of obtaining a sitting. In the course of her remarks while in a trance state, Mrs. Craddock turned to Mary Lizzart and said, "Your sister is dead." This was on Tuesday, and Emma Lizzart, sister of Mary, had been missing since the Saturday previous. Mrs. Craddock then proceeded to say that the body would be found in the water between two bridges, near the place where was a log, to which was attached a piece of rope. That the head, which appeared to be enveloped in some kind of a garment, was down and the feet upmost. The police were notified, and Mr. Whiting, in company with two other gentlemen, procured a boat and repaired to the spot indicated by Mrs. Craddock. A man named Folsom was the first to discover the body, in the position described by Mrs. Craddock, between two bridges. The head was covered with a Nubia. Mr. Whiting subsequently visited Mrs. Craddock, to whom she gave a description of the finding of the body with surprising accuracy and entirely to that gentleman's satisfaction. Mrs. Craddock has never visited the place of drowning and was ignorant of the girl's existence up to this time. —The Morning (N.Y. City) Journal.

Dr. J. J. Wild, F. R. G. S., sums up as follows the results of recent investigations into the causes of the color of the sea, and of the apparent discoloration of the sea-water in certain areas of the ocean: "The various tints of blue and green which constitute what may be called the proper color of sea-water are due to a greater or less proportion of salts held in solution, the color being an intense blue when the water is very salt, and changing by degrees to a green-blue or blue-green, and green color as the water becomes more fresh. On the other hand, the abnormally colored red, yellow, brown and inky seas owe their appearance to the accumulation of large masses of sea-weeds, from the gigantic algae, which fringe the shores of oceanic islands, to the microscopic Diatoms; but almost as frequently the discoloration is caused by myriads of animal organisms collected in shoals at the surface of the ocean."

Vertigo, Hysterics, Convulsions—all nervous disorders in fact—are cured by Samaritan Nerve.

BOOK REVIEWS.

[All books noticed under this head, are for sale at 9 cents per copy, through the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE AGNOSTIC ANNUAL. 64 Pages. 1883. London: T. H. Cattel & Co., 84, Fleet Street.

Prof. T. H. Cattel invented the word "Agnostic" to denote people who, like himself, confess themselves to be hopelessly ignorant concerning a variety of matters, about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence; and it has been a source of amusement to him to watch the gradual acceptance of the term and its correlate, "Agnosticism," until now Agnostics are assuming the position of a recognized sect, and Agnosticism is honored by especial obsequy on the part of the orthodox. Thus it will be seen that he has a sort of patent right in "Agnostic" (It is his trade mark); and he can state authentically what was originally meant by Agnosticism. What other people may understand by it, by this time, he does not know. If a General Council of the Church Agnostic were held, he thinks he would be condemned as a heretic. But he speaks only for himself, in endeavoring to answer these questions:

1. Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe.

2. Consequently Agnosticism puts aside not only the greater part of popular theology, but also the greater part of popular metaphysics. On the whole, the "book" of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science, and orthodoxy does not.

3. I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the constitution of existing religions, and endeavoring to make the verdict of science is "Not proven." But true Agnosticism will not forget that existence, motion, and law-abiding operation in nature are more stupendous miracles than any recounted by the mythologies, and that there may be things, not only in the heavens and earth, but beyond the intelligible universe, which are not dreamt of in our philosophy. The theological "cosmos" would have us believe that the world is a conjurer's house; the anti-theological "gnosis" talks as if it were a "dirty-plot" made by two blind children, Law and Force. Agnosticism simply says that we know nothing of what may be beyond phenomena.

The following named persons besides Prof. Huxley, are among the contributors: P. A. Taylor, M. F. Prof. E. W. Newman, E. M. MacDonald, Prof. Ernst Haeckel and George Chalmers.

MORAL EDUCATION: ITS LAWS AND METHODS. By Joseph Roden Buchanan, M. D. Price \$1.50.

This is indeed a radical work, radical, we mean, not in the popular and bad, but in the true and proper sense of this word. It goes to the root of the subject it undertakes to discuss. It deals with fundamental principles, and in an intelligent and masterly manner, and with great clearness and rare philosophical, almost prophetic, insight, the normal and sure results of their intelligent application and their careless or ignorant neglect. The title of the book gives one but a faint and imperfect idea of its intrinsic value, of its breadth, depth, comprehensiveness, felicity of illustration, and abundance of carefully-collected facts bearing upon its lofty and useful theme. It is more a treatise than of education, regarded in its wide and true sense, as the author of this work regards and treats it. Nor is it possible to convey, in a brief notice of the work, any adequate idea of its high wisdom, and its immense practical value to all educators who are not so deeply wedded to old theories as to be unable to give to new ideas and new methods a candid consideration. The reviewer has read every line of it, with closest attention and absorbing interest, and although he has read many other works on education, he gives it as his unbiased judgment that this volume by Dr. Buchanan contains more, and higher, wisdom on this great subject than all the others combined. It should be in the library of every family and every teacher in the land, from the kindergarten to the college and university professor, and should be carefully read and studied by them, and by all who are interested in human culture and the true progress of our race. —Journal of Education.

ERRING, YET NOBLE. By Isaac G. Reed, Jr. 12 mo., pp. 464. Philadelphia: T. B. Peterson & Roberts, 306 Chestnut Street. Chicago: S. A. Maxwell & Co. Cloth, \$1.50; paper, 75 cents.

This book was written for an object and that is a good reason for its existence. The aim of the author is to teach a lesson, and if he is successfully sensational in his method, he is entirely successful in impressing it vividly and irretrievably on the mind of the reader.
The work seems to have been inspired by Dumas's drama, Camille, but, says the author, "Dumas seems to think that the only way a woman who errs can atone is by love and death. We believe that a better way to atone is by a life of repentance and practical usefulness." This is emphatically sound sentiment. The book as a whole is healthy, and will benefit instead of harm, although while reading the first few chapters one feels impatient with the heroine, and her lax philosophy. She appears as a gay Parisian, but her talk makes us think of home soporifics. Her first practical application of her principles was an eye-opener which made her an angel of purity and of mercy, blessing and reforming her wayward sisters ever after. Our judgment is "erring, yet noble."

LIVING IN FLORIDA. By Mrs. L. B. Robinson. Louisville, Ky.: Home and Farm. Price, paper, 25 cents.

We have received from Home and Farm a neat pamphlet containing the letters of its Florida correspondent, Mrs. L. B. Robinson. These letters are valuable because they truthfully describe all the difficulties new settlers in that State must expect to encounter and they give just the information about every-day life which cannot be obtained from official reports or pamphlets published by and for agents. Everyone interested in Florida ought to have this pamphlet.

Books Received.

TEA AND COFFEE: Their Physical, Intellectual and Moral Effects on the Human System. By Dr. Wm. A. Alcott. New York: Fowler & Wells. 16 mo., 118 pages; price 25 cents.

WENDELL PHILLIPS: A Commemorative Discourse. By Henry Ward Beecher. New York: Ford, Howard & Holbert. Price 10 cents.

COMPULSORY VACCINATION IN ENGLAND: With Incidental References to Foreign States. By William Tebb. London: E. W. Allen. Price one shilling. (25 cents.)

Magazines for March not Before Mentioned.

THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) Contents: From Moner to Man, by Frances Emily White, M. D.; College Athletics, by Prof. E. L. Richards; Green Suns and Red Sunsets, by W. H. Larabee; The Ancestry of Birds, by Prof. Grant Allen; Mexico and its Antiquities; The Remedies of Nature, by Felix L. Oswald, M. D.; Study—Physiologically Considered, by Dr. P. J. Higgins; Fashion and Deformity in the Feet, by Ada H. Kepley; On Rainbows, by John Tyndall, F. R. S.; Science versus the Classics, by Prof. C. A. Eggert; The Jury System, by Henry H. Wilson; The Chemistry of Cooking, by W. Matthew Williams; Science and Safety at Sea, by Richard A. Proctor; Sketch of Ormsby McKnight Mitchell; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece, "A Stampede"; Among the Mustangs; Eli's Education; The Little Girl who wouldn't say "O"; Blown out to Sea; Doctor Sophia Edith's Office Girl; The Weary Page; Those Scissos who did it; The Coast Guard; The Land of Fire; An Alphabet Menagerie; Girl-Nonsense; Her Name; The Brownies' Balloon; Winter Fun; Historic Boys; The Wind-Flower; Wong Ning's Ideas; For Very Little Folk; The St. Nicholas Almanac; Jack-in-the-Pulpit; The Letter Box.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece—The Sweetest Face bent close; Her Angel; The Ballad of a Sad, Bad Girl; The Stampede in the second dormitory; The Carlisle School for Indian Pupils; The Baby's Revery; A Brave Girl; Bertie's Ride; In a Roman Market; The Weaver of Rugs; A Double Masquerade; Aesop's Fables Verbalized; Queen Elizabeth's Schoolmaster; An East Indian Wizard; The Procession of the Zodiac; In No-Man's Land; A Fairy's Bonnet; Why he was Whipped; Unsatisfied; A Squall; Tangles; Music; Tales of the Pathfinders; In Case of Accident; Little Biographies; Ways to do Things; Anna Maria's House-keeping; Days and Nights in the Tropics; What to do about it.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: Religion—A Retrospect and Prospect; A Fortunate Tradesman's Diary; Post Mortem; Earthquake Weather; Old Lady Mary; Tragedy in Japan; The Soudan and its Future; Personal Recollections of Gambetta; Old Writers and Modern Readers; Scraps from the Chronicles of England—A Visit to Philistia; The Pedagogical Truthfulness; Helen's Tower; The Possible Suspension of Old Age; Senilia; Prose Poems by Ivan Turgenev; The Old and New Cynics; Lists; Literary Notices; Foreign Literary Notes; Miscellany.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Von Moltke; The New Washington; Henry Irving; The Ideal; The Next Presidency; Old Public Buildings in America; Song; Count Von Moltke; The Voyager; The Suppression of Pauperism; Byron at the Cell of Tasso; An Average Man; The Cruise of the Alice May; In Primeval Wood; How Love Looked for Hell; Notes on the Exile of Dante; Visions; Dr. Sevier; Mrs. Finlay's Elizabethan Chair; A Hunt for the Nightingale; Topics of the Time; Open Letters; Brice-Brac.

ST. LOUIS ILLUSTRATED MAGAZINE. (St. Louis Magazine Co., St. Louis, Mo.) Contents: St. Paul's Cathedral; The Fate of the Neptune; Apart; The One Fair Woman; The Lost Art; Answered; Home and Society; Editorial; Marginalia; Publisher's Department.

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CHICAGO, ILL., Saturday, March 8, 1884.

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Dr. Smyth and Elizabeth Stuart Phelps's New Book.

For many years it has been a curious spectacle to the enlightened, unprejudiced thinker to see theologians using their reasoning powers to belittle and stifle the reason of others; doctors and laymen alike in the church have considered it a duty to preach against the use of unaided and uninspired reason. Because it was used often to expose false systems of religion, and was opposed to so-called revelation, and because it was held to be irreverent and impious, therefore it was always feared that this thinking principle, if allowed to show unreason and unsoundness in the church, would let in so much light that the foundations might be put in jeopardy; and also that many would follow and think themselves out of the old doctrines, in regard to God and his government of man. So wedded have men become to false doctrines and institutions that have been baptized "sacred," that they have come through inherited formalism to undervalue the real divinity in human nature.

A late instance of the denial of discussion on these questions, is that of the Rev. Anson Smyth, D. D., in the New York Evangelist. He says: "Debates upon these subjects give me no satisfaction," and yet he discusses them freely in a full column and a half of that paper. His article is entitled "Heaven," and is called out by Elizabeth Stuart Phelps's new book, "Beyond the Gates." He declares it contains things he cannot approve, still it is "apparent," he continues, "that none but a soul permeated with love to Christ, and with a desire to do good, could have written it."

He gives a picture or two, in the outset, of the New Jerusalem, as described by "our blessed Lord in his Gospels," thinks them singularly beautiful and impressive of a hereafter of happiness awaiting those on earth who have served God; and notes that Jesus repeats the idea with emphasis in the closing chapters of the Bible. These descriptions of paradise, he is in doubt whether to receive in a literal or figurative sense; and questions if heaven is indeed a locality or only a spiritual condition. There is a view to these questionings which shows an earnest hunger, not only for insight, but for knowledge. That his heart is importunate, like the hearts of many around him, there can be no doubt, but the struggle is unmistakable between this hunger and the dogmas in which he has been educated, and which have so long ruled both reason and aspiration; for he tells us that he knows nothing and cares to know nothing of the employments or the character of the enjoyments "of the saved".... "more definitely than we are taught in the Word of God," and yet acknowledges that within the week he has been "deeply interested" in reading Miss Phelps's book. "It is a work of fiction," he says, "but most cultured people hold her writings in high regard." The readers of the Evangelist need not be told what she has written during the last twenty years. He says she is not regarded as sound in her theology: "Things which orthodox people fully believe as God's unerring truth, she treats here and there, now and then, with a degree of lightness and disrespect almost sufficient to call the spirit of Moses Stuart back to Andover, to teach her better theology and better manners." What if the instructed and enlightened spirit of this ancestor were really inspiring Miss

Phelps to teach this new faith which confers so much joy and comfort on the human race at this time? How surprising it would be to Dr. Smyth to be convinced of it! And yet it is in perfect consonance with the utterances and workings of "the spirit" and of the illumination of individuals here, by the persuasive and intelligent influence of friends in the world of spirits. And if we are ignorant of it, or if we do not desire it, it may be so nevertheless. The JOURNAL does not urge this point in this case, but Dr. Smyth's statement suggests the thought and it is not impossible, nor at variance with rational law.

The Doctor refers to "The Gates Ajar," and says it "was read with intense interest by thousands, though by many not with entire approval." Why? Only because it conflicted with preconceived opinions; probably with regard to endless happiness and misery. He "takes no interest in many speculations of many people, concerning heaven, which are not clearly warranted by words which have come to us from heaven." Oh! how many messages "from heaven" are disregarded, ignored, scoffed at! Like Rhocus, men are lured by pleasure or controlled by fear (either of future punishment, or of the ridicule of their fellows) and are swallowed up with material pursuits, so that there is no time to listen to the Voice! No time to receive the blessings!

The Doctor says in regard to "The Gates," "her materialistic views of heaven met the sharp criticism of the most serious-minded of her readers." Yet he has been impressed with the grandeur of the "city with walls of precious stones, with gates of pearl and streets of gold." With the "trees of life that border the beautiful river which flows through this city" and "the impressions left in all serious minds, by the words of Jesus, are of joy, holiness and glory." It is true he does not know whether to receive these literally or figuratively; but when he doubts "whether material objects exist there," one is reminded of an old "infidel" theory, once frequently, and sometimes now brought out, that when we leave this world, "we are all merged in the great ocean of mind." So with no material objects, we could not cognize or see each other. We should be without material presence; and hence, as far as recognition of friends is concerned, we should not exist; for thought has an embodiment here, and the spiritual philosophy teaches it has, in the unseen world.

The Doctor relates some of the experiences given in the book (which each can read for himself) and does so with fairness as well as with evident admiration; but throughout his article, one can see and feel first the attraction of the truth, and then the repulsion induced by the rooted error of a false religion. In the beginning the free-thinking reader will be amused by his assumed indifference to the conditions of the future world as considered by those outside the church, and in the end saddened by his denials of real good received from the book, "except the quickening of our impressions concerning the world to which we go;" and "the helps to appreciate the terrible character of sin;" and "that it makes all worldly ambitions appear infinitely unworthy of the care of an immortal soul;" and "it stimulates to Christian activities." Well, it may be asked, what could be nobler? Are not these the serious aims and needs of serious and thoughtful men and women everywhere? "Those who love the Lord will be greatly assisted by reading it," says Smyth, "though there are parts of it that had better been left out."

He gives at some length the story of a Magdalen whom the heroine met "Beyond the Gates," and whom she was unprepared to meet in heaven; but the wanderer tells how "the Master" met her, how he taught her, and never reminded her of the sinful life she had led; and that "he never by word or look let her feel ashamed in heaven." But the JOURNAL should say here, that the heroine had met and persuaded this Magdalen when on earth, and while it did not change her at the time, the words left a memory and an impress which had their effect at last.

Dr. Smyth relates the circumstances of fever under which the heroine falls into the trance when she leaves her body, and cautiously makes comparison between them and those under which Tennant of New Jersey, had similar experiences. He says, "Those who have read and believed the account of William Tennant of New Jersey, the friend of Whitefield, who for days lay in a condition of apparent death, and which time his spirit was in heaven, cannot deny the possibility of such things." Why does not the Doctor tell the readers of the Evangelist what he "believes" in regard to William Tennant's visit to the Spirit-world? What holds him back from frank speaking? And why, if such things are to him true and attractive, and if they answer the seeking of men's minds and hearts, does he not admit and make reference to like experiences of men at this hour, and of women; aye, of children, for "out of the mouths of babes and sucklings" also, "has He perfected praise;" and more, has not this preacher who is many times in a year called to the sick and the dying, some testimony of his own or testimony of those departing from earth, that angel friends come to meet and convey them to the new scenes and activities; and to soothe, tenderly soothe, those they were leaving behind?

It would seem to be far better for all of this fellowship, and their kindred in the orthodox churches, to come boldly up to the Spiritualist's "anxious seat," and listen openly to the voice of Truth saying, "Verily, verily, I say unto thee, we speak that we do know and testify that we have seen." Why "receive not our witness?"

Value of the Bible.

No question is receiving more attention to-day in the orthodox churches (so-called) than this; for it is a vital question. All theology depends upon it. Every doctrine appeals to the Bible for support, which is probably the chief reason for so many conflicting doctrines being held and taught. There are those who hold that the words (though in a translation) are sacred words, God's words, infallibly true, no matter if wrongly copied from original MSS., or falsely translated; that the punctuation is divine, though only three hundred years old; that every promise made to the Jews belongs in a different sense to all Christians; that its science, its geography, its system of medicine, everything but its condemnation of usury, is divinely perfect, meant for all time.

There are others who attack just as absurdly as the preceding class praise. They talk of its indecency. So it is, in the sense that a medical book may be kept from the young, because it details physiological facts not necessary for them to know then; they say its science is false, that the book abounds in contradictions of itself; that it is filled with all evil things. So the two armies stand opposed, engaged in slinging epithets at each other, while each persistently refuses to examine such proofs as the other side proffers in support of their cherished opinions; and thus the armies have stood for years.

But another class, who cannot join in the unreasoning worship of one class nor the foolish abuse of the other (testing the Bible by all the light of to-day, in spite of the cry that testing implies doubt and he that doubts is damned), and much that is valuable in it, also much that is valueless; a great body of divine truth, a large quantity that they doubt, and some things that they positively refuse to accept. Most of the prosecutions for heresy in the church have come from new views of the authority of the Bible. In the beginning of doubting, it is the doctrine that is doubted, but only because one doubts that on which it rests.

In different parts of the country, preachers are defining their position in regard to the Bible, and conversations with ministers, generally reveal a much deeper doubt than is suffered to appear in public utterance. The Bible is on trial before the community. It is no longer a finality. Men are coming to the conclusion, that either the Bible is not inspired, or that inspiration does not insure absolute truth; though few theologians have advanced far enough to perceive this last truth, that the Bible is inspired, but not, therefore, of necessity, true. To this they will come in time. Rev. Dr. Thomas, of this city, preaching lately on "The Bible—its Place and Value," after a close analysis of the general virtues of the Bible, says:

"And now, further, through all the long period covered by the Old and New Testaments, there is a clearly marked development of doctrine. The idea of a living God, announced in the beginning, and confirmed by the patriarchs, was largely lost during the 400 years of bondage in Egypt. The legislation and ceremonial worship under Moses, sought by object-lessons to restore this knowledge, and to throw into the minds of the people the thought of purity. There is a clear advance in this knowledge and worship in the teachings of the prophets, where the emphasis of all is laid beyond the offerings of sacrifices upon altars to the offering of the life in the service of God, and the inward purity of the worshiper. And then in Christ God is manifest in the flesh, and the Kingdom of God becomes a kingdom of principles, of truth, and love within. The Jehovah who dwelt in the 'Holy of Holies' in the Tabernacle is revealed in a divine life; revealed as a spirit and declared to be the 'Father of the spirits of all flesh.' And when this special form of manifestation has prepared the way, the Day of Pentecost the Holy Spirit is sent forth, and God becomes imminent in all things and all places are temples of worship. And with this progress of doctrine and this transition from the outer forms to the inner substance and life of religion the veil is lifted from the future eternal life. It is seen as a present fact, the life of God with men and in their hearts; and thus immortality becomes a fact; men are in eternity here—their lives take hold on eternal principles, and hence death ceases to be death in the old sense, and is only a 'sleep' or 'change' by which the 'mortal puts on immortality.' And along with this the whole scene of earth, its laws of righteousness, of rewards and penalties, its training, its education, is carried over into the world to come.

"And now what shall we say of such a Book? Is it all inspired? Is it all the literal word of God? No; we cannot say this. The Bible itself makes no such claims. Our text says: 'All Scripture is given by inspiration of God'—referring, of course, to the Old Testament, for the New was not yet compiled. But the revised version says: 'Every Scripture inspired of God,' and this is the true translation."

"Development"—who develops, God or man? Does God reveal an imperfect or incomplete truth, which is consequently a falsehood? Or does he reveal a great truth, which could be uttered only so far as men were able to grasp it? Did a better conception of God grow because of fuller revelation of the divine, or of greater capacity to receive the divine? Dr. Thomas well says: "It was not the book that was inspired, but the men." But a man inspired is only a man intensified, and he must of necessity speak or write according to the laws of his being. If he know nothing of grammar, God through him must speak ungrammatically; if he speak of science, it must be the science of his day; he is quite likely to speak of the whole world, and mean only the provinces he knows of and to utter, only with intense emphasis, the theology he has been trained in. Spiritualists get illustrations and proof of this every day. "Scripture is profitable for reproof," etc. Yes; so is every record of man's act, opinion or emotion relating to spiritual things. All sacred books, that is all books so considered, help in the progress of the world. All books that deal

with spiritual experiences of men are valuable, and no book is so rich in these as the Bible. Its "place" is in all our homes—its "value" just what we can get out of it, and we get out of it always what we put into it.

The Religion of the Coffin.

This heading of a sketch of one of Dr. Talmage's sermons rather startles one at first. A religion with death for its inspiration, that belittles life to exalt death—is there such a religion? Yes, it is true that such a religion is taught, for Sabbath after Sabbath the declaration is made that death ends all progress; that a life may be filled full of sin, but if, at the last, one does but "look to Jesus," he is saved, and death prevents his ever falling from grace thereafter. The good men of earth, the only ones who really perceive how very far they are from even such approach to perfection as is possible for them, are taught that death shall suddenly make them fit for a heaven into which nothing "that defileth or maketh a lie" can enter. To such teachers the short life of Jesus, so filled with love of humanity, so marked with self-sacrifice, so divine in its love for the poor and suffering, is of vastly less account than his death, his resurrection—not his birth, the real basis for the sinner's hope, the church's existence. The awful nature of death, not the grand problem of life is the pet theme, the thought to which all other themes are forced into relation—a veritable Religion of the Coffin. Nay, some even oppose cremation, because they say the Bible demands a coffin for the body. Some sprinkle holy water on the coffin, and consecrate the ground in which it is placed. Holy coffins, in a holy place, it is supposed will give special distinction to the dead bodies they contain, when the body shall be raised again, perhaps some thousands of years from now. Who teaches this religion of the coffin? Thousands of ministers in this country alone, and there is due care taken that the supply shall not fall short. Every young man in the theological seminaries is taught to continually present the importance of death. Life! oh, that is only to prepare for death. If one demurs, and shows a sense of the importance of life, of the need of doing well, of living rightly, that death is but what Job calls a "change" while the life goes on forever, he is suspected of rationalism, or of some other heresy.

So the work goes on year after year. "If a bad man dies, peacefully and calmly, they call it 'brutal indifference,' if a believer 'dies in hope,' it is a 'victory over death,' and this same victory over death they are never sure of achieving; at the best, they only hope for it. The chief use of a man's life is that he may die. Some of our millionaires, who build massive tombs to render it certain that their bodies shall be preserved without mixture till the resurrection-day, give good evidence of the hold this Religion of the Coffin has upon them. Sometimes it is the only sign of religion they display. But the heretic, who should hint that the bodies they are so careful of, were made up from particles of many other bodies, and that as each must have his own, despite the massive tombs, in the only resurrection taught to and believed by them, they may be so despoiled as to have literally, 'not a leg to stand on.'"

Spiritualists know this Religion of the Coffin to be a false one. They preach eternal life, deny the possibility of eternal death; know that it is the life here that determines the character of the life that shall eternally be. To make this section of our life noble and pure, so that the beyond shall be bright and glorious, is surely wiser than to accept of death as a Savior, or to suppose that a heaven we have not won is possible, or would be endurable if possible. And the friends who have passed through death, as they come back to us, preach ever, along with the glad tidings of immortality, not a Religion of the Coffin, but one of life reaching on through eternity—life, which means doing, loving, serving, growing, forever.

Short! Shorter!!

Again attention is called to the imperative necessity of making contributions to the JOURNAL's columns less wordy. More than half the matter published in the eleven thousand newspapers of the United States could be suppressed without destroying a sentence needed to preserve the completeness of the text. Those who write for the press will, if they try the experiment, soon learn that a short article of a column or less, from which all superfluous verbiage has been eliminated, meets with an earlier publication and a far wider reading than if longer. Unprofessional writers often furnish matter of intense interest and great value; such writers are to be encouraged; but the JOURNAL asks that they will for their own good, re-write their communications before offering them for publication. The success of some of the most influential writers for the press lies in the self-imposed discipline herein indicated. Again, an article two columns in length may be shorter than another not half as long. This we say because sometimes when kindly hinting to a correspondent the need of greater brevity, we are reminded that some other contributor has occupied far more space. We invite most cordially, all our readers to furnish short, compact contributions. A quarter of a column giving one fact or making clear a single thought, is as much credit to the writer as a whole page, and far more apt to be read and remembered. Don't forget this!

The National View of Washington, D. C., takes strong grounds in favor of the organization of a "World's Peace Society."

Mr. Leonard Howard, who passed serenely to spirit-life at St. Charles, Ill., February 21st, was born in Sharon, Windsor County, Vermont, August 13th, 1805. In November, 1812, his parents removed to the town of Selpio, Cayuga County, N. Y., where his father died in 1818. Soon after this event he was apprenticed to Enoch Coburn, a mason and bricklayer, with whom he remained until he attained his majority. In January, 1829, he married Caroline E. Smith of Buffalo. In 1836 he emigrated to Illinois, where he has resided up to the time of his death. He leaves a wife and six children, three sisters and one brother, and a large circle of friends.

Mr. Howard was a devoted Spiritualist, and his wife and one daughter (Mrs. Bishop, of this city) being excellent mediums, he had ample opportunity to become familiar with the teachings of exalted spirits, and therefore he learned to regard death as a natural change—simply consisting of casting off the material body and assuming one specially adapted to life in the Spirit-world. He passed away, fully realizing the sublime fact that several of his own children who had preceded him, would stand ready in spirit-life to extend to him a cordial and affectionate greeting. The funeral was largely attended by the friends of the deceased and the public generally, all of whom could attest to his many sterling qualities.

On the 6th page of this issue will be found a brief extract of the funeral address delivered by Hon. Joel Tiffany, who while speaking, saw the spirit form of the deceased standing forth radiant, happy and cheerful, apparently rejoicing in the great change that had taken place.

Brother Curry's remarks at the late minister's meeting, as reported by Dr. Adam Miller, the stenographer, and commented upon by Brother Thomas, seem to have stirred the Methodist bile most dreadfully; indeed, quite universally so to speak. To weaken the effect of the stenographic report, it is claimed by the veracious editor of the N. W. Christian Advocate, that Dr. Miller is a bungler and not an expert. We have seen the testimony of Dr. Miller's pupils to the effect that in an incredibly short time they had become able to report one hundred words per minute. It seems to a heathen, therefore, quite probable that one who can advance a student at such a rate, ought to be able to follow a Methodist minister, even when the reverend gentleman is going at so unusual a pace as to rattle the end-board out of the Methodist wagon and run beyond orthodox limits, into the track of liberty of thought and spirit of the age.

The Saratoga Eagle has given up considerable space to the Curry controversy, quotations being made from the RELIGIO-PHILOSOPHICAL JOURNAL and Christian Advocate; at the present stage of the discussion the Spiritualist correspondent of the Eagle, Dr. G. W. King, has altogether the best of the affair.

GENERAL NOTES.

Dr. Henry Slade, the slate writing medium, is at Jacksonville, Florida.

Mrs. L. A. Pearsall of Dico, Mich., will lecture in the M. E. Church at Ottokee, O., March 23rd, at 10:30 A. M., and also in the evening. We have received a fine cabinet photograph of Dr. J. K. Bailey, which we place with our collection and return thanks.

Anna Eva Fay, the notorious, itinerant swindler, has lately been beguiling the people of Texas.

St. Joseph Missouri papers give glowing accounts of B. F. Underwood's lectures in that city, and say he spoke to crowded houses.

The scaffold on which John Brown suffered death has been found at Charlottesville, Va. It had been converted into the back porch of a house.

Mrs. C. Fannie Allyn has again entered the lecture field, and is engaged for March and April. Her permanent address is Stoneham, Mass.

Hudson Tuttle's brief contribution on the second page will give new hope and comfort to many a sorrowing heart. We recognize in the touching lines, the record of a family most dear to Spiritualists.

On Friday, February 8th, Emil H. Neymann of Boston, passed to spirit life. His energies were always enlisted in the cause of reform. Thaddeus B. Wakeman officiated at the funeral.

Samuel Watson writes that Spiritualists are active in Memphis; they have rented a good séance room and a comfortable hall which is being fitted up. He says genuine mediums and lecturers will be welcomed.

Foot, the editor of the London Free Thinker, lately completed a year's imprisonment for the crime of blasphemy. Bradlaugh and 2,000 sympathizers met Foot at the gate of the jail.

Mrs. E. S. Silverston requests the JOURNAL to announce that she is now located at No. 190 So. Peoria street. She holds public circles every Sunday evening for tests, and gives private sittings daily; also exercises her healing gifts when desired by the sick.

At their meeting lately the Presbyterian ministers resolved that a great many Sunday institutions—some of no use, some of doubtful benefit, and others of very generally conceded necessity—should be abolished. H. B. Willcox, of Boston, Mass., (connected with the Mrs. C. M. Morrison's spirit band) writes: "Your article under heading, 'The Burdens of Spiritualism,' in late JOURNAL, is A. 1. These barnacles must be scraped off from the body of Spiritualism, that the world may behold the beauties underlying the great laws of life here and hereafter. I personally know pretended clairvoyant healers who prescribe mandrake in the same quantity that they do wild cherry bark."

WITH APPENDIX.
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Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.

Enough.

By HANNAH TUTTLE.

Just to know our Father's will
Clear and plain;
All our duties to fulfill—
Blind to gain;
Just to know our lives are true
Above all;
Never thorns but lilies strewn—
Banish woe;
Just to let the sunlight in
Through the gateway of the soul;
Free from wrong from crime and sin,
Struggle on to reach the goal.

Just to help each other up,
Dare and do;
Take away the fatal cup,
Hope renew;
Just to make each shining robe
White and fair
That we may the loved ones gone
Owe there;
Just to cause all hearts to thrill
With a love that all divine,
Just to make our lives fulfill
God's beneficent design.

Just to have our dross set free
As by fire;
Just to love humanity,
Our desire;
Just to soothe each breaking heart,
Sorrow riven;
Just to choose the better part,
Freely given.

Wearing in the web of life
Shining threads of golden thought;
Then when ends the battle strife
We shall not have lived for naught.
Natura, Colorado.

Resolutions Adopted in Opposition to the Proposed Monopoly in the Healing Art.

At a regular meeting of the Spiritualist society of this city on Thursday, February 21st, the following resolutions were adopted and directed to be published in the daily papers of this city:

Resolved, That the proposed law to prevent all persons from practicing medicine or the healing art in Iowa, excepting those who have diplomas from some medical college, demands the attention of all lovers of liberty, because such a law, would be a step backward toward the antique system of unequal privilege and private monopoly, which has been the cause of so much suffering and death in the French revolution.

Resolved, That doctors are born, and not made; and regard the old schools of medicine as being monuments of folly, destitute of science or regular system, being a vast tangle of experiments; and in the language of a modern author, the American people expend hundreds of millions of dollars yearly on doctors, only to be lured down into the hands of quacks and charlatans.

Resolved, That the American Indian doctor, with his intimate knowledge of wildwood herbs and prairie flowers, is more honorable than the man with a diploma who doctors out of books and depends on drugs which he has no hand in preparing, and which are not only adulterated, but in many cases vitiated by their state condition.

Resolved, That Jesus Christ united the healing art with religion, and has made his representatives to heal the sick; the great healers of our own country have been destitute of college-diplomas or degrees; and we know that the nurses and mediums are not only healers, but instrumentalities in neutralizing to some degree the drug poison which cures in the veins of civilization.

Resolved, That these resolutions be tendered to the daily papers of this city for publication, and that our senators and two representatives are requested to have them read in each chamber of the Iowa legislature.—*Daily Nonpareil, Council Bluffs, Iowa.*

Mysterious Occurrences in the Presence of a Corpse.

One night last week while friends were sitting up with the corpse of a lady at a residence a few miles south of this city, some very singular and mysterious occurrences took place. During the night, and while the room was in full lamp light where the corpse lay, the drawers in the bureau began to shake and make a noise, the doors rattled, and the mirror suspended between the upright columns on the bureau began to tilt back and forth. The door opened, and as often as it was closed, until it performed this feat a many as seven times, and then closed again. On a table in the room was a plate on which several pills had been placed which were cut through the centre and a case knife left between the separated pieces. This knife began to move and acted as though it possessed the power of locomotion. After watching its antics for some time, it was placed on top of the pile, but refused to be still, and continued for quite a time to hop about. Some ladies came into the room, and the gentlemen walked out for fresh air, and on their return found the ladies in a terrible state of excitement over the queer movements they had witnessed in the room, and declaring they would not stay in it by themselves. After a time the gentlemen lay down on a bed. Just as sleep began to creep over tired nature the covering was stripped off. This was repeated twice by some invisible power. After some minutes had elapsed and the room was wrapped in sepulchral silence, the watchers heard a soft step padding back and forth in the room, and although a bright light illumined the room, no object could be seen. Our informant is a truthful and reliable gentleman as resides in this community, and does not believe in the phenomena of Spiritualism. As the parties do not desire notoriety, their names are withheld, but if the curious reader wishes to interview them they can get their names by calling at this office.—*Riveride (Mo.) Press.*

Funeral of Mrs. G. J. Holyoake.

Mrs. Holyoake, of Sudbury, Harrow, whose death occurred at Brighton, was interred at Highgate Cemetery. Rev. S. P. Brooks would have officiated at the funeral, but he was unable to do so, and the service was held at the residence of the deceased, which was mostly in accord with those which characterize his ministry—but he was prevented by being present by an unavoidable engagement. As Mr. Holyoake had often spoken at the graves of others, his wife had a wish—the only public one she ever expressed—that a few words should be said at her own. That this might be, Mr. Holyoake himself spoke in the chapel, first reading a letter sent by Mr. S. P. Brooks, which, from its beautiful sympathy, was of the nature of a service. After that, he read from the Second Book of Exodus the remarkable dialogue between the Prophet and the Angel Uriel upon the knowledge and duties of this world, following the words by a short oration upon the three qualities which distinguished Mrs. Holyoake: that of service of others, in which she never thought of herself; that of truth, in which she never thought of herself; that of truth, in which she never thought of herself; that of truth, in which she never thought of herself.

The martyr's cross without the martyr's cause,
The grief, the wrong, without the self-sacrifice;
A round of homely duties nobly done,
These were her life, who sleeps beneath this stone.

The service in the chapel being ended, relatives, sons and daughters, and early friends proceeded to the grave, where Mr. C. D. Collet sang the fine hymn of Harriet Martineau, beginning

Beneath this stony arch,
Night resteth to be still;
But all things that she march:
As if by one great will.

Moves on, moves on,—hark to the footfall
On, on, forever.

—*London Daily News.*

Wm. H. Holmes writes: At seventy I can scarcely read over the papers and periodicals taken to the family. I have the first number of the RELIGIO-PHILOSOPHICAL JOURNAL, and I won't let go yet.

The Strange Georgia Girl.

Again Coasting Things Across the Floor in Spite of the Resistance of Strong Men.

HARVESTVILLE, Ga., Feb. 16.—Miss Lula Hurst of Cedarhurst, Ga., has given one of her remarkable entertainments in our town. It was a performance of the kind that has been given in public on several occasions, and that has everywhere been witnessed with the greatest astonishment.

She first held the handle of an umbrella, while four citizens held cords that were tied to the umbrella, suspending it in the air. In about two minutes the umbrella began to quiver and twist, and soon the staff was wrenched into two parts, and the umbrella was broken to pieces. Then Mr. Middlebrooks, weighing over 200 pounds, sat down in a chair on the stage. She placed her open hands upon the back of the chair, and presently the chair began to move, and soon Mr. Middlebrooks was thrown upon the floor. Another chair was then placed on the stage, and Col. Murphy of our town attempted to hold it still. She placed the palms of her hands on the seat of the chair and soon it began moving across the stage, and finally escaped from Col. Murphy's grasp and fell on the floor. The same feat was repeated with two men, then with three, and finally with five, with the same result each time.

A rod about six feet long was placed in the hands of a strong man, who was skeptical as to the power of Miss Hurst. Soon the rod began to move in spite of all his efforts to keep it still. It thrust him across the stage in a ludicrous manner. After several similar performances with different men, who tried in vain to hold the chairs and rods still, the exercises closed. About five hundred of our best citizens witnessed the performance, and they were convinced that there was no sleight of hand in what Miss Hurst did.

Miss Hurst was born in 1868 in McMinn county, Tenn. When she was a year old her parents removed to Cedar Valley, Polk county, Ga., where they have since resided. She has gone to school but ten months in her life, but was a remarkably apt scholar while in school. She united with the Missionary Baptist Church when she was 12 years old, and is a devout Christian. Besides her religious and domestic avocations, when everything around her is quiet, she cannot bear unkind treatment on the stage, and her strange powers desert her when the spectators are present to be unfriendly. When exerting her peculiar gifts she does not know what is happening around her, and blindly follows the object moving from her. She often has to be caught to prevent her from running off at the front of the stage or against a wall.

Miss Hurst has long black hair and brown eyes, weighs 125 pounds, and is a modest girl of retiring disposition. Her unnatural powers were developed last August. One day she heard a peculiar rattling noise about the head of her bed and told her mother about it. Mrs. Hurst went to the room, heard the noise, and concluded that there were rats inside the bed. She opened the bed, but found no rats. In the night Miss Hurst became so frightened one night at the noise in her apartment that she left her room and slept elsewhere. A few nights later a young friend of Miss Hurst was spending the night with her, and both became considerably frightened. Mr. Hurst and his wife concluded that the cause of the phenomena must inhere in their daughter.

Lula was asked on one occasion to sit down on a trunk at the end of the room, and soon the noise was heard about the trunk. Soon after pebbles and specimens of iron ore on the mantel began to move about, and some of them would fall off on the floor when she entered the room. Articles of clothing would disappear for two or three days, and then suddenly be found hanging on a nail or picture in the family room. The dishes and cutlery were great mischievous who would wait until she was alone, and then she would lie down on a bed, and soon it would move about the room as she wished. Or she could think of some tune, going over the notes mentally, and the music would be heard from the head of her bed, as if from some musical instrument.

Three or four wonderful performances were witnessed abroad, and people began to assemble in crowds to witness the strange phenomena. The Atlanta Constitution sent a reporter to her home to learn if the reports were true. The reporter was convinced, wrote an account of the affair, and after much persuasion prevailed on Mr. Hurst to take his daughter to Atlanta and give a public exhibition of her powers. Three successful exhibitions were given in Atlanta.

Lula Hurst and her parents are plain country people, and they are as much astonished as any one else. They do not believe that it is the result of spiritualistic influences. Spiritualists have written to Miss Hurst, insisting that her strange powers are the results of Spiritualism, but she treats their letters with contempt. The phenomena, it was said at first, were produced by her muscular powers, but physicians at Atlanta and elsewhere have placed their hands between hers and the chair to be moved, so that only the tips of her fingers touched the chair, but the results were not changed. Others have held her arm tightly above the elbow to ascertain if there was muscular action, but not one was perceptible.

Some people believe she is strongly magnetic, and that the objects she touches become magnetized by her touch, and are then repelled from her on the principle that "like electricity repels." So that only the tips of her fingers touched the chair, but the results were not changed. Others have held her arm tightly above the elbow to ascertain if there was muscular action, but not one was perceptible.

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Continued from First Page.

sun or star, anything in the whole material universe; for it is my proud faith in man, that hardened, stiffened, settled as he may often seem to be in this or that type or habit of life, he can become anything that is good, that he is at heart plastic and not cast in any inevitable mould, that there are no unapproachable heights outside of and beyond him, that here, martyr, if need be, saint, God, are but ideals which, in turn he may realize. It is no light or trifling or petty thing, then, to perform a moral action. The dignity of man is in his capacity for such action, that he need not follow the crowd, that his thoughts can determine him, that he can freely will the good, that he can be unselfish in so doing, that he can take captive all his wandering desires and impulses and make his life reflect the pure heaven of principle. This is what it seems to me, to be a man. This were to be lifted above anxieties, to be no longer the slave of fears or hopes; the only hope could be, to be more truly this, the only fear to fall from such a thought and such an aim, and become caught and entangled in any of the lower concerns that are so easy, so natural and tempting to men.

And we are introduced by these considerations into another world than that of which we ordinarily take account. If you do not agree with the world and go along with it, the world becomes indifferent to you. Well, we are to say, let it be indifferent, and let us be equally indifferent to it.—I mean of course to its opinion, to its praise or blame; for after a while its opinion and all its standards of judgment may change. The world counts on your performance and cares not for your thought; to us a man's worth is wholly determined by his thought; we care not from the moral standpoint what a man's services are to the public, if he does not mean those services; yes, our standards of judgment are so different, that we may respect many a one who can do nothing for the public, who cannot lift a finger in aid of any cause, and yet whose soul glows and whose face now and then lights up with a strange radiance, at the thought of the good. Loyalty to the good, give me that in a man, and one of his dying moments will be worth more than the life-time of many a so-called successful man, or than a whole succession of more splendid princes or kings. What matters it to the outside world, whether your choice of the right is necessitated or free, whether you are selfish or unselfish in the work it wants you to do, so you do it? But freedom and unselfishness, these though no eye but our own can see or know them, are just the inestimable things, and all else is a passing incident, in the scheme of our existence. Attachment to principle, the inner safety and health of the spirit,—what does the busy bustling world care for that? And yet it is the only thing worth caring supremely about; and the mad haste and unrest of the world might almost be laughed at, were not the mistake about the end of life so serious a one, and were not the rightful aim of every member of the hurrying crowd just the same as that we know we should set before ourselves.

For there is an ideal aim for every son of man. It is not anything outside of ourselves. It is not to please any fancied supernatural being or to follow any far-away historical figure in the past. It is closer to us than this, it is in our own heart, it is given to us in our very nature as moral beings. There is nothing higher than to perform a moral action, there is nothing in which the full idea and significance of our being comes so to expression as in that. It is the victory of the divine in us of something belonging to the company of those elemental forces, which in the wide ages of the past have been turning chaos into order, and covering darkness with light. Proud may we be to add to the sum of moral actions in the world. Every time we rise to that height, we set a new star in the inner firmament, and I sometimes think that once gathered out of the unformed nebulae of our wishes and aspirations, it must somehow shine forever. I sometimes even dare to think that if the stars of heaven should fall, these would not, since the stars of heaven would only fall, if something more perfect were to take their place, and anything more perfect than a moral action there cannot be. A higher perfection could come only in its own enlargement, in its becoming clearer, fuller, ampler, more divinely radiant, not by any process that would resolve it and change it into something else. For a moral action is not any outward deed, or any single partial act of the will within; all so-called moral actions are really after all partial expressions of one action, and that is the total purpose of the soul, the action of the life. Notwithstanding all trifling variations, we are moving in one direction or another. No single good thing we do counts save as it is part of a purpose which sweeps on beyond it. And no purpose is adequate, which does not cover the whole life and all its possible future. The star which we are to set in the firmament, is the total act of our life. After a time, we may cease to see it, but if there is any worth, any forebodings of a perfect beauty in it, it will shine on. Nothing is so treacherous as memory, nothing hanging by so light a thread as personality, the consciousness that I am the same, as I was twenty-five years ago, the consciousness which many suppose they will have in another life, that they are the same persons as they were here. It is all an uncertain prop. Death ought to bar and teach us the vanity of these personal cravings. But, heedless creatures that we are, we fill up those endless horizons of the future with the images of our personal selves, and deem the goodness we have won, the purity we have gained and the unselfishness that has mastered us, too shadowy to stand of themselves, without the "I" to support them. Yet which, O man, is shadowy, the I or the good? Only the good is worthy to survive, and that will.

Remarkable Tests to Mrs. Thomson at Kalamazoo.

To the Editor of the Religio-Philosophical Journal:

Last week, at the Kalamazoo meeting of the State Association of Spiritualists, I met Mrs. Harriet E. Thomson, of Grand Rapids, lately of Sturgis, an intelligent and reliable woman, highly respected by all who know her. I have been acquainted with her for over twenty years. Her former husband was Samuel B. Jackson, and Twitchell was her maiden name. She gave me the following remarkable facts which, to her, are clear proofs and tests of spirit presence. Mr. Jackson was a merchant in Quincy, Michigan, doing a large business. In 1856 he left home for New York to buy goods, taking an early morning train. The ticket agent said that but two persons took that train, Mr. Jackson and Aaron Brownell, a resident of Quincy. Mr. Jackson was last seen at Toledo, not far from the depot, but was never again seen or heard of, and it was thought to be a case of murder for money.

Twenty years after Brownell was tried for the murder of a man at Quincy, and Mrs. Jackson, being a witness, proved that Brownell wore her husband's gold watch some time after his disappearance, and that Mrs. Brown-

ell wore Mrs. Jackson's gold watch, which her husband carried away for repair in New York. Brownell was sent to State Prison for the last murder, with suspicions as to his guilt in the first hanging over him. His health was very poor, and in about two years he was pardoned and disappeared. It should be mentioned also that Mr. Jackson's store in Quincy was broken open and plundered soon after he left, and facts pointed toward the action of a band of men, some of whom were his professed friends, and Brownell was held to be their tool.

Thus much for opening explanation. Mrs. Thomson was quite ill, but was urged to go to the meeting at Kalamazoo. On Saturday morning she was so ill that she nearly decided to take first train home. She was stopping at the same private house with Mr. Mansfield, a slate-writing medium, and he came to her in the morning and said, "You are wanted in my room." She went, and Mansfield wrote on the slate with his own hand:

"DEAR WIFE:—Don't get discouraged and go home. Your cold will make you sick. Go to the meeting and I will go with you."

S. B. JACKSON.

This unexpected and welcome message inspired her to stay, as Mansfield had no knowledge of this husband, long since passed away. She was at the meeting day and evening. In the evening, Mr. Watkins, another slate-writing medium, gave tests in public on the platform, and said that he had a special message to give. In the morning, at his room at the Kalamazoo House, a spirit came and a message was written on his slate, independently and without his touching it, as follows:

"I killed Sam. Jackson. Tell this at the hall to-night and it will be recognized."

AARON BROWNELL.

After giving the above message, he said:

"Sam. Jackson is here and says he was murdered by his best friends."

Mrs. Thomson heard all this, and was too much overcome to speak then, but the next day, in a clear and plain way, told the audience her experience with Mansfield, her being guided to the hall by her husband's message, and kept there to recognize the messages through Watkins, and stated her belief in the correctness of all, and their agreement with facts of long years ago of which these young men could know nothing.

Thus I give the facts, as given me by Mrs. Thomson, and they so clearly tell their own story as to make comment superfluous.

G. B. STEBBINS.

Detroit, Mich., Feb. 27th, 1884.

A Singular Vision that Appeared to a Doctor.

Late on the night of Friday, December 28th, Dr. Walter Bruce, of Micanopy, Fla., was awakened from a sound sleep at his house, by so strong a feeling that there was some mysterious presence in his room, that he got up, lighted a lamp and looked all over the house, but finding nothing unusual, he returned to bed and apparently fell into a light sleep, in which there appeared to him a vision of his wife's brother, R. M. Stribling, in a deadly conflict, in which he had his throat cut in a most horrible manner, and was removed to a store near by, where he was placed on a counter, and after the apparent lapse of time he died from the effects of the wound. The vision was so real that Dr. Bruce could sleep no more, and when morning dawned, he went out but could not rid himself of the very strong impression it had made upon him. He related the dream, as he called it, to several of his friends. The next mail from Virginia brought Dr. Bruce a letter announcing the death of his brother-in-law in the exact manner he had seen and at the very hour that it had appeared to him in his vision. A sister of the murdered man, visiting relatives in Kentucky at the time of his death, had a similar dream, and while relating it at the breakfast table, was handed a dispatch announcing its fulfillment. New York Commercial Advertiser, February 9th, 1884.

LETTER OF INQUIRY IN REFERENCE TO THE ABOVE VISION.

DR. WALTER BRUCE, Micanopy, Fla.
DEAR SIR:—Enclosed you will find a copy of an article which appeared in this evening's (N.Y.) Commercial Advertiser, in regard to the truth of which I am very anxious to learn, therefore, I take the liberty of asking you in reference thereto, desiring all the information which you think would be of interest to a stranger searching for the truth. Had you any suspicion that your brother-in-law was in any danger? I would also like to know all about the sister's dream, her religious belief as well as that of your own, and all particulars connected with the dream and visions. Your explanations and accounts of them will be thankfully received by me.

GEO. H. JONES.

New York, Feb. 9, 1884. 561 Madison Ave.

THE ANSWER TO THE INQUIRIES OF GEO. H. JONES.

MR. GEO. H. JONES:—Dear Sir: Your letter of the 9th inst. has been received, and I take pleasure in replying. I was very much surprised to see the extract from the New York Commercial Advertiser, and at first I was at a loss to imagine how in the world it ever got into that paper. I suppose now, however, that a newspaper correspondent, who was present when I was relating the dream to a friend, furnished the statement. It is not, however, correctly reported, and for your benefit I will give you, as far as I can, a correct account of it. On Thursday, the 27th of December last, I returned from Gainesville (twelve miles from here) to my orange grove near Micanopy. I have only a small plank house of three rooms at my grove, where I spend most of my time when the grove is being cultivated. There was no one in the house but myself at the time, and being somewhat fatigued with my ride, I retired to my bed very early; probably six o'clock; and as I am frequently in the habit of doing I lit my lamp on a stand by the bed for the purpose of reading. After reading a short time, I began to feel a little drowsy, put out the light and soon fell asleep. Quite early in the night I was awakened. I could not have been asleep very long, I am sure. I felt as if I had been aroused intentionally, and at first thought some one was breaking into the house. I looked from where I lay into the other two rooms (the doors of both being open) and at once recognized where I was, and that there was no ground for the burglar theory; there being nothing in the house to make it worth a burglar's time to come after.

I then turned on my side to go to sleep again, and immediately felt a consciousness of a presence in the room, and singular to state, it was not the consciousness of a live person, but of a spiritual presence. This may provoke a smile, but I can only tell you the facts as they occurred to me. I do not know how to better describe my sensations than by simply stating that I felt a conscious-

ness of a spiritual presence. This may have been a part of the dream, for I felt as if I was dozing off again to sleep; but it was unlike any dream I ever had. I felt also at the same time a strong feeling of superstitious dread, as if something strange and fearful was about to happen. I was soon asleep again or unconscious, at any rate, to my surroundings. Then I saw two men engaged in a slight scuffle. One fell fatally wounded—the other immediately disappeared. I did not see the gash in the wounded man's throat, but knew that his throat was cut. I did not recognize him either as my brother-in-law. I saw him lying with his hands under him; his head turned slightly to the left, his feet close together. I could not get from the position in which I stood, see but a small portion of his face; his coat collar, hair or some thing partly obscured it. I looked at him the second time a little closer to see if I could make out who it was. I was aware it was some one I knew, but still could not recognize him. I turned, and then saw my wife sitting not far from him. She told me she could not leave until he was attended to. (I had got a letter a few days previously from my wife, telling me she would leave in a day or two, and was expecting every day a letter or telegram, telling me when to meet her at the depot.) My attention was struck by the surroundings of the dead man. He appeared to be lying on an elevated platform of some kind surrounded by chairs, benches and desks, reminding me somewhat of a schoolroom. Outside of the room in which he was lying was a crowd of people, mostly females, some of whom I thought, I knew. Here my dream terminated. I awoke again about midnight; got up and went to the door to see if there was any prospect of rain; returned to my bed again and lay there until nearly daylight before falling asleep again. I thought of my dream and was strongly impressed by it. All strange, superstitious feelings had passed off. It was not until a week or ten days after this that I got a letter from my wife, giving me an account of her brother's death. Her letter, which was written the day after his death, was missent. The account she gave me of his death tallies most remarkably with my dream. Her brother was with a wedding party at the depot at Markham station, Fauquier Co., Va. He went into a store near by to see a young man who kept a barroom near the depot, and with whom he had some words. He turned and left the man and walked out of the store. The barroom keeper followed him out and without further words deliberately cut his throat. It was a most brutal and unprovoked murder. My brother-in-law had on his overcoat with the collar turned up. The knife went through the collar and clear to the bone. He was carried into the store and laid on the counter near a desk and soon came. He swooned from loss of blood soon after being cut. The cutting occurred early Thursday night, Dec. 27th. He did not die, however, until almost daylight, Saturday morning.

I have not had a complete account of my sister-in-law's dream. She was visiting a young lady, a cousin, in Kentucky. They slept together Friday night. I think the night of her brother's death. She dreamed of seeing a man with his throat cut, and awoke very much alarmed. She awoke her cousin and they got up and lighted the lamp and sat up until daylight. That day she received a telegram announcing her brother's death.

I cannot give you any certain explanation of these dreams. I do not believe that they are due to ordinary causes, but to causes of which science does not at present take cognizance. I am a believer in the Christian religion and a member of the Protestant Episcopal church. As you are a searcher for truth, let me point out to you where you will find all of the truth that it is most needful for you to have; namely, in the New Testament of our Lord and Savior, Jesus Christ. If you will look for the truth there in the proper spirit, be assured that you will most certainly find it, and I wish you God speed in your search.

WALTER BRUCE.

Micanopy, Fla., Feb. 17th, 1884.

Proceedings of the Michigan State Convention of Spiritualists.

The first annual meeting of the Michigan Association of Spiritualists convened at Good Templars' Hall, Kalamazoo, Friday the 22nd inst., at 2:30 P. M. President, J. P. Whiting in the chair. As many were known to be on the way, who would not arrive until later, the afternoon was given up mainly to conference, only such incidental business being taken up as required immediate attention. Subject under consideration: "Our Spiritual Work." This was considered practically with reference to our State work as an organization and especially the organizations of District Associations, which should hold quarterly meetings in such districts. This was followed later in the Convention by the adoption of a plan for the division of the State into twelve districts as follows:

1. The counties of Oakland, Lapeer, St. Clair, Macomb and Sanilac.
2. Wayne and Monroe.
3. Jackson, Washtenaw, Lenawee, Hillsdale and Branch.
4. Kalamazoo, Calhoun, St. Joseph and Cass.
5. Allegan, Ottawa, Berrien and Van Buren.
6. Kent and Barry.
7. Ionia, Montcalm and Gratiot.
8. Ingham, Eaton and Livingston.
9. Clinton, Shiawassee and Genesee.
10. Saginaw, Bay, Midland, Tuscola and Huron.
11. Muskegon, Oceana, Newaygo, Mecosta and Isabella.
12. The other northern counties of the Lower Peninsula.

It being reported to the Convention that several members of the Unitarian church were opposed to the use of their house by this Association for Saturday evening and Sunday services, it was thought unwise to accept of same and, therefore, arrangements were at once made for the use of Chase's Opera House for said time.

Friday evening, short addresses were delivered by President J. P. Whiting, Chas. A. Andrus, Giles B. Stebbins, Mrs. Sarah Graves and recitation of original poem by Mrs. A. E. N. Rich of Jackson.

On Saturday the Convention assembled at 10 A. M. with a good attendance of the representative Spiritualists of the State, many of them old and staunch workers in the cause. This being properly the business day of the Convention, both forenoon and afternoon were devoted to work. Dr. J. A. Marvin and J. H. Tompkins of the committee to draft constitution, reported the same, which was, with slight amendments, adopted. The same is in the usual form, and provides for the election annually of a President, Vice-President, Secretary and Treasurer, and for five Trustees, two of whom are at first election to hold for one year, and three for two years; afterwards all for two years. Annual membership fee \$1.00. Annual meeting to be held

at Grand Rapids, on the last Saturday in February in each year hereafter.

The Declaration of Principles of the American Association of Spiritualists having been adopted by this Association at its August meeting, on motion, Chas. A. Andrus, Giles B. Stebbins and Wm. McCarthy were appointed a committee to consider and report upon any proposition relative to the amendment of the same that might be offered, and also any resolution germane thereto. At the afternoon meeting this committee reported the following, which were unanimously adopted:

Resolved, That while the moral teachings of Christianity are in many respects wise, beautiful and truthful, the doctrinal teachings or creeds are full of error and wrong, and only tend to fetter and belittle humanity.

Resolved, That the exemption of church property from taxation is a violation of constitutional right, which must be abrogated, and costly church edifices instead of standing idle six days out of seven should be constantly used for educational, social, reformatory and religious purposes.

Resolved, That the coming irrepressible conflict between black materialism on the one hand, which affirms that death ends all, and the affirmations of Christians and pagans alike of a conscious, never-ending existence beyond the grave, on the other hand, Spiritualists are the true and proper allies of all believers in immortal life. In this regard Spiritualism in Michigan is to be congratulated upon its separation from the materialistic element, and its assumption of an independent existence upon truthful principles.

No change was recommended in the printed Declaration of Principles.

The State Medical Law being under consideration the following was adopted:

Resolved, That in the opinion of this convention the present Medical Law of this State is unjust and unconstitutional, and that the officers of this society be requested to adopt such means as may tend to avert and remove any legislation that bears directly or indirectly against the clairvoyant and magnetic practice of healing the sick.

The points made against the constitutionality of the law were: First, the object of the law is not properly set forth in the title. Second, it combines both criminal and civil legislation in the same act.

A peculiarity of the law was shown to be, that while it provides who shall be legally qualified to practice as a physician, it provides no penalty except for representatives as to having qualified as therein provided, when not so qualified.

The election of officers resulted as follows: President, J. P. Whiting, Milford; Vice-President, Mrs. Francis E. Spinney, Detroit; Secretary, Dr. J. A. Marvin, Detroit; Treasurer, Mrs. R. A. Sheffer, South Haven. Directors, David Sloss, Dearborn; J. H. Tompkins, Grand Rapids; H. M. Calkin, Greenville; Dr. A. M. Edson, Lansing, and Mrs. A. E. N. Rich, Jackson. Giles B. Stebbins, Levi Wood and Anthony Chapman were appointed a Finance Committee. Messrs. Whiting, Marvin and Buck were appointed a committee to confer with a like committee from the Nemoka Spiritualist Association, with a view to secure harmony of feeling and action between the two societies.

The meetings Saturday evening, Sunday morning, afternoon and evening were held in Chase's Opera House, and were in the main devoted to addresses, interspersed with recitations of original poems by Mrs. Rich, and singing by the truly inspirational Mrs. Olie Childs Denslow of South Bend, Ind. Addresses were made by Lyman C. Howe, Giles B. Stebbins, Chas. A. Andrus, Mrs. Sarah Graves, Mrs. E. C. Woodruff and Mrs. L. A. Pearsall. Short addresses were made by the President, Secretary and Dr. A. B. Spinney.

Saturday and Sunday evenings most wonderful independent slate-writing manifestations, under strict test conditions, were given from the rostrum through the mediumship of Mr. Chas. E. Watkins. The singing by Mrs. Denslow added much to the interest of the meetings and was always enthusiastically applauded by the entire audience.

At a meeting of the Executive Board, held Sunday evening, the president, vice-president and secretary were authorized to grant to worthy applicants, certificates of authority as ministers or missionaries, when thus engaged in this State.

We are happy to say that there was marked harmony and good feeling throughout the Convention, and that it was considered by all present as a decided success.

Dr. J. A. MARVIN, Secretary.
Detroit, Mich., Feb. 27, 1884.

The Spiritual Light and Truth Seekers.

The Spiritual Light and Truth Seekers held their regular conference, at 3 P. M., last Sunday in Lester's Academy, 619 West Lake St., and mediums' meeting at 7:30. These meetings are becoming more interesting and more instructive. The subject for the afternoon was the Spiritualism of the Bible: King Saul and the medium of Endor, Peter Liberated from his Prison Cell by Spirits, etc. Speakers: Mr. S. M. Strick, Mr. J. Simmons, Mr. Arnold, Mr. Swartz, Mr. L. H. Sawyer and Mr. A. H. Williams. Subject for consideration next Sunday: "The Truth or Falsity of Spiritual phenomena." Mr. Sawyer will make the opening remarks in the affirmative. The Thirty-sixth Anniversary of Modern Spiritualism will be celebrated by appropriate exercises on Sunday the 30th.

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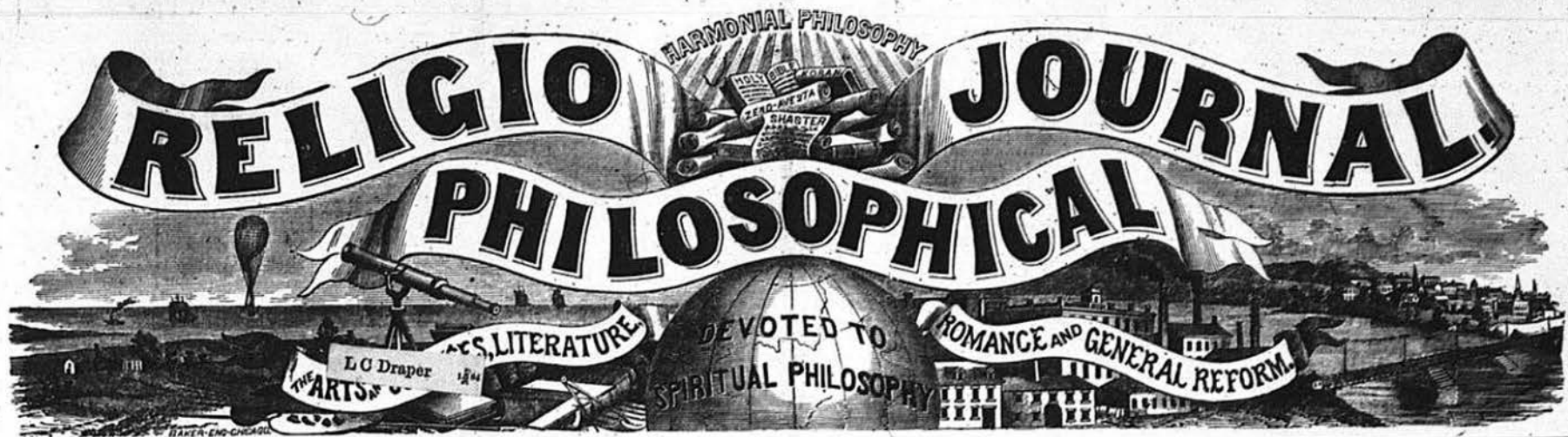
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VOL. XXXVI.

CHICAGO, MARCH 15, 1884.

No. 3

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion; and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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"BODIES CELESTIAL."

A Sermon Delivered by Rev. David Swing at Central Music Hall, Chicago, March 2nd, 1884.

There are also celestial bodies and bodies terrestrial. 1 Cor. 15-40.

The word "infinite" is simply a confession on the part of man that he can find no boundary. He is incapable of conceiving of a time when there was nothing and when there will be nothing, and looking backward and forward he utters the word "infinite." It is the final repose of mind and heart. It marks the place not where man apprehends but where he fails. It is the horizon of the mind. But powerlessness as we are to find out the Almighty to perfection we are permitted to make wonderful explorations among his works and to make inferences in harmony with the world's majestic scheme. Indeed not only are we permitted to study the universe but we are under the most solemn obligation to pursue such lines of thought, because we appear in this world with minds like a sheet of white paper and at once fall under the obligation of filling the blank with knowledge. Man was sent into this world as a student, and no truth of science or philosophy has come to him except so far as he has acted as an inquirer. Nature often seems too rigid and cold toward her children and makes us wonder how she could hide from the ancients her telegraph and steam-power and photographic potency. Our hearts would have melted and we should have taken Archimedes aside and have whispered to him how he could talk to friends beyond the sea, and we should have hinted to Vesuvius how he could have taken a picture of Pileus on fire and of the beautiful cities on its slopes. But Nature surpasses us all in the ability to wait. Man is exhausted by a few hours of delay. Nature can wait if need be a million years. God is eternal and can wait for man.

Man must study his way along through the world in which he lives and must die. He will blunder often and much but he must attack his foe anew each day and advance not mile upon mile but inch by inch. In great cities the universe is less studied than in the country in proportion to the difference of mental power in the two localities. In great cities the works of man and his pursuits and pleasures and cares absorb his soul from one end of the year to the other. And furthermore the heavens of nature's God are not spread over a mart of trade. Smoke and chimneys and all conceivable objects destroy the grandeur of the blue canopy and the miles of walls make a sunrise and setting and a moonrise and setting impossible. Could the educated thousands who, having gained from a city intellectual activity, transfer that awakened life to the country one day in each week, the results would certainly be in favor of deeper thought about creation and of more faith in God. If an agent—a mind, is seen in its works we must go out to Nature if we would find the presence of God. The most stupendous works of man proclaim only man. In the palace, in the bridge, in the railway, in the steamship, in the fabrics and machines of the factory man is seen, but going out into the realm of nature and the daisies by your path and the songbird overhead, say nothing of man but speak only of the Creator. The human gives place to the Divine.

It is thought by some that there was more religious faith in the world before science came with its exaltation of law and inherent potency; but such conclusions are only conjectural. These are like all other rumors that have come from the remote past. If when man had no science he had more of

Delty, it was a poor, small Delty—a Delty who could dwell on Mt. Olympus and could make war upon remote tribes and show partiality, could quarrel with lesser gods, could swear vengeance against Hittite and Amorite. It is not probable that science has lessened faith; it is certain it has exalted the object of faith; for the God of the present is simply infinite, there are no limits to His person or power or wisdom or love. The discovery of universal law has overthrown the littleness of the old ideal and has made the Amorites as dear to the Heavenly Father as were the Hebrews who followed Moses, and has made woman and child as worthy as a king and has made a slave impossible except as a gross violation of right; this discovery of universal law has entered the department of religion and has overthrown the doctrine of an elect host and a limited atonement to make room for the infinite principle that whosoever will may come and take of the water of life freely. Salvation by faith is made into an endless principle so that the believing and loving Abraham and Isaac are made companions of Plato and Aristotle, and the wise men who came to see Christ are made full brothers of the Simeon whose eyes had more clearly seen the salvation.

It is universality of law and this eternal uniformity of it, which has led many clergymen to announce the idea of eternal hope, for if sorrow for sin will wash away the stain in this world it will in any form of rational existence at any time or place. It may not remove the effect of sin but it will change the heart of the sinner and will leave quite white the soul of a Saul who once consented to the death of Stephen. Should such a shame and regret have come to Paul in eternity rather than in time, it would have set him free from hell, for such tears of regret and such new aspirations after justice and love would make the walls of hell seem those of a shining paradise. Thus the universality of law must lie at the basis of the doctrine of "eternal hope," the only thing unknown being hidden in the inquiry whether another life ever brings such a spirit of deep penitence. The law of bad habits, of depraved taste, or of fixed character is also universal, and hence the doctrine of "eternal hope" is not a question in philosophy so much as a question of fact. But science has helped the modern period reach the profound feeling that God is vast, unchanging, infinite. It requires all the universe to be his home. He presses into all heights and depths and is as much in your soul as He is out of it, for being measureless there is no place where He is not.

In thus demonstrating the infinity of the Creator, science has befriended religion because what religion most needs is that some power would break down the walls between flesh and spirit and thus make death only a change of quality and thus make immortality easy. Modern research tends as much toward a world of spirit as toward one of matter, because it finds objects so delicate and refined that they satisfy the conditions of the word spiritual. The term "spiritual" like the term "infinite" indicates not a contradiction of the term physical but a place where all common qualities of the material disappear. The term spiritual is a signal of human weakness, as our term darkness is not a term indicating the utter absence of light but an absence of that amount of light which must exist to meet our forms of measurement. What we call darkness may be a field of light to other creatures. We know that there are animals who see best in what we call night. They will on foot or wing scour the air or fields and see it as we see them at noon. Thus the term spirit is a word which announces no actual war between mind and matter but which simply confesses that our day has become night; but to God and other beings our night may be day and our spirit, substance. All the words used in our theology and philosophy are relative measurements—the best things man can utter over the infinite.

Electricity, whose effect is carried from New York to San Francisco in no perceptible time, is not a spirit according to the schoolmen's definition, but it seems a body sufficiently refined to assure us that God has many forms of material much finer than that in the body of man. Between the rays of light and the human framework there are more changes of refinement than can be found in the wardrobe of a queen, and yet a recent naturalist has shown that there are atoms and things in the universe for the making visible of which the grains of light are too coarse. Light will flow through a pane of glass as water through a fish-net and yet there are particles of matter too small to be seen in the coarse medium of light. The same writer alludes to a speck upon a piece of glass—the speck is compared to a needle-point but upon exposing that speck to the power of the microscope it expands into a complete page of the London Times, with the columns all legible. Thus all the columns and words and spaces and letters of that large page can take refuge within an invisible point and there await a better vision and a stronger light. So in the world of mental action the insects wholly invisible to man possess an instinct and are capable of hope and fear and enjoyment. It is quite certain that the brain of the almost atomic spider can perceive the geometric lines of its web and can watch for its food and can fear the approach of man as a destroying monster.

The weight and flesh of man are incidental rather than necessary. He might be better off if he were as light as electricity and might have more intelligence if his brain did not outweigh a square yard of sunbeam. His spir-

itual body as spoken of by Paul might be so exquisitely wrought that it could pass to and fro in our air as upon solid ground and might, upon an earthly ounce of food, subsist in luxury for a hundred years. Nor is this any fanciful sketch since such a result is transcended by the facts of the universe. Some of you who are oldest remember events which affected your brain-nerves, or particles fifty years ago. Many of you recall with delight events over which twenty-five years have passed, but what is memory but an engraving upon the brain-tablets? It is a change in its particles, but how delicate indeed must be those touches when in fifty years or twenty-five years they are not covered up by the new records nor erased by the renewing processes of the flesh. In a half century the brain has been renewed several times—but in such a manner as to leave in it the picture of the house where you were born, and of the first friend of your being and of the face of the mother perhaps now dead and hidden from your sight. When we fall into this pondering upon the physical basis of memory we become ready to believe in Paul's spiritual body and to feel that we are indeed surrounded by the infinite.

There is nothing anti-natural in high Spiritualism as held by many; for if our dead pass into other bodies there is no reason for assuming that a celestial form must have an earthly weight and density and be tangible and visible to our senses. God Himself cannot be seen or touched by our sense. The fault is in our senses and not in the being of the Creator. Hence the invisibility of the dead is no proof of their annihilation but it is only a proof that they have passed out of the horizon of our sense. Spiritualism is not therefore an absurdity, but it is only a theory that awaits proof. This proof has so long been absent that many of us feel that in these years man is cut off from such communion and must wait for death to transfer him to the spiritual country, but we are not in any condition of information to find any logical fault with those who can in this life detect the presence of those who have passed through the valley of dissolution. They are fortunate in having found a path between the two worlds.

Uncertain as to the attitude of the noblest Spiritualists we are certain that the Materialists are in gross error in their estimates of the universe. The teachings of the Materialists and Clifford are too physical and rash. These children of annihilation do not attempt to comprehend the fact that we are in an infinite world where words may stand for little or much and that death need not be anything more than an unloading. Before man came it would have seemed impossible for him to become. And now should you ask the scientist if earth is producing a still higher creature than man, a creature who shall see in the dark, who shall speak in music, who shall eat little, who shall read all literature once through and then hold it all in memory, he will laugh you to scorn, because his world is an ironed world. It is finished and limited and dead. But, alas for their theory! the universe did open once to get man in and it can open once more to let him out. Nothing is more unreasonable than a conclusion that what we see of man is all and the last. If we did not see man begin how can we see him end? The Agnostics and Atheists act upon the assumption that there are no unusual phenomena. Man is here and that is all there is in the matter; he dies and that is all there is in that event. But nothing is further from the truth, because once man was not here, and hence his presence does not exhaust the problem; it only sets the problem in motion. Science tells us that once there were mammoths and immense reptiles on earth and no human being, once a hot zone which grew palm trees at the poles. Science did not find the laws of nature fixed; for they opened to admit an animal that could talk and write and read and laugh and progress and become more and more stupendous in thought and deed. The fact of man should assure science that we are in a flexible universe where great changes can come, and have come, and that man having dropped into this world from some unknown source so can he fall into some other form of existence, for heaven is no more difficult than earth.

Back of us and around us and before us lies the infinite with much more in it than has come out of it. From what we can see it is full of situations and possibilities. Man is injured by his steady gaze at what is. A few years of sameness will give him the idea of forever and forever. If the Ohio should not rise for a few years men will begin to lay out new homes and new towns on its banks. The slopes of Vesuvius once a river of fire are again crowned with beautiful villas. In Switzerland where a landslide crushed the third part of a village a few years ago new homes are being erected, because all has been peace for a time and old sorrows are forgotten. Thus mankind is the easy victim of what has been. Thus we change a few years into a law and in harmony with this a natural body holds the field and the spiritual body falls into disrepute. But the phenomenon of death should excite suspicion that we have drawn too quiet a picture of that strange scene. Death may well come before us as one more day of change and wonder, one more landslide in the Swiss hills, one more awful overflow, one more convulsion of Vesuvius. As it was an amazing moment when man was sent into earth so it is an amazing moment when he dies. There is nothing ordinary in death. It is the coming footstep of God—the end of things common. The theory of "no God" is almost unworthy

of argument, for to assume that matter grew discontented and shook itself into a mollusk, and that the mollusk agitated itself into an oyster and that the oyster aspired to become something else and tossed itself about into a lion, and that some other oyster took the direction of a nightingale and some other shell-fish rung the changes until it became a man, is the worst theory of the universe ever yet offered to our credulity. We seem compelled to turn from it with contempt to find a reason of life in the being of a God. He is at once a cause less difficult and more adequate.

God therefore surrounds us and is with us and of us perfectly measureless and able therefore to carry all his human children from these coarse bodies to celestial ones. The natural or weighty body comes first because it will do for the earlier stages of the senses, but in our universe value is not determined by weight, for the sunlight makes all life, but its rays are gentle compared with rods of iron. A clod of earth an inch square will weigh more than a square mile of sunbeams or electricity. We must throw aside the common ideas of weight and must commit to the infinite the new bodies of all who have left this tenement of clay. Identity and physical perfection will be preserved, for the celestial eye-sight will see a face that would in this world be invisible, and the angel-ear will hear voices which would not be audible to these fleshly nerves. All will be once more harmony and beauty, but all carried upward as the Being of God Himself rises above the coarse quality of human nature. These three-score and ten years suffice for the earthly round of labor and care and joy. If they were all, our case would be sad, but if God has better bodies and finer senses and better minds and more loving hearts for this strange race of smiling and weeping creatures, then are these years enough and the children of mortality need not dread to die.

God being infinite in time and space and power and love it is not probable that in three-score and ten years He perfects His purposes with man. It is more probable that in that little field of time He leads man over some first steps in existence and that other steps are elsewhere. It must be remembered that man is no common creature. He is the greatest known to earth and is wonderful, matchless, measureless. He possesses the features intellectual and emotional of a deity. In him we are warranted in supposing the plans of the Creator rise to a great dignity. It looks as though our earth was made for man; the sun for man, the season for man; for while flowers bloom in sight of all creatures, man only loves them; while the sky is spread over all life, man only admires it and studies it, and while all existence comes from God, man only pronounces the name of the Creator and sings a hymn or bows in prayer. In man thus our Creation rises up to a sublime fullness of meaning, and here we may well expect Jehovah to cherish his plans of education and love and happiness. If He loves you only three-score years and then demands you back to dust, His love would not equal that of a common mother, for had a mother power she would hold her child for many ages in the realms of blessed life. Not seventy human years are not the arena of the Divine relation to each human soul. For God is infinite and the three-score and ten period is only the morning's dawn of His benevolence. Any other friendship would be too ephemeral to be in harmony with One who inhabits eternity. The days of this heavy body and these weak senses are the preface of the book of life and not the book itself. Times will come and go and the terrestrial body will fall away to make visible the celestial within. For aught we know that more delicate tenement may be within humanity here, and may be that inner tablet upon which memory keeps its record, and may be that invisible organism in which the mind plays and where the soul sits enthroned in life. Be all these things as they may, science the more it studies and weighs and measures and ponders and marks the ocean of the infinite rolling at its feet, the more willingly can it exclaim with St. Paul: There are also celestial bodies and bodies terrestrial, but the glory of the celestial is one and the glory of the terrestrial is another. It is sown a natural body it is raised a spiritual body. In a moment, in the twinkling of an eye we shall all be changed. For this corruption must put on incorruption and this mortal immortality. And then shall come to pass the saying, "Death is swallowed up in victory." In the presence of such a vision science cannot utter a word of objection. Remembering the marvels and mysteries of the universe it may well join in a public joy that man is moving toward another life whose glories this eye cannot see, whose sound this ear cannot hear and whose blessedness prepared of God has not entered into the heart of man.

Andrew Jackson Davis Speaks Words Commendatory and Prophetic.

NEW YORK, Feb. 5th, 1884.

TO JOHN C. BUNDY, EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL.—My Dear Friend: It is long since I wrote you a word. My environments have been full of important, absorbing interest. Affairs legal, medical, scientific, philosophical, etc. have occupied me thoroughly during the past three and more years. But, although so personally filled up with matters temporal, I have at no time ceased to read the weekly issues of your independent RELIGIO-PHILOSOPHICAL JOURNAL.

AL. I cannot honestly say that your ways with opponents are my ways. But I can say and I do say candidly, that by your uncompromising methods you have achieved a very widespread and permanent victory, while more gentle dealing might have ended in apparent defeat.

Having said so much, I wish to add my unqualified admiration, to that of many minds on both sides of the Atlantic, regarding your manly defense of what has been demonstrated as true and reliable Spiritualism; while every one has accorded to you high praise for your prompt and unflinching exposure and denunciation of pretenders to mediumship, and for your unsparring punishment in your columns of the mountebanks who of late years have sailed under spiritualistic colors.

In fact, to be brief, I regard your RELIGIO-PHILOSOPHICAL JOURNAL as the only perfectly courageous and truly progressive organ now printed in America on the various phases of Spiritualism, and I trust that you will be fully sustained financially in a work for truth so arduous and indispensable to human advancement. And I believe you will be sustained. All souls who "fight for the right" are in accord with omnipotent principles; and all individuals who feel the inspiration of these principles, will naturally gravitate to your side; thus, as in years past, you will find support and sympathy in the thickest of the battle.

The movement in Spiritualism is toward more and more individual independence; hence the steady accumulation of opposition to what is called "organization." Nevertheless, to a certain limited extent, somewhat of constitutional Order is needed; and therefore a kind of internal national organism will be developed.

Of such a movement the RELIGIO-PHILOSOPHICAL JOURNAL is the legitimate organ; because your columns would guard the economy from the encroachment of irresponsible adventurers.

Brother Bundy! Let me urge you to stand, as you have stood during so many trying years, firmly by the superior phases of manifestations in our movement. You cannot halt in this long painful march to certain victory. Fraternally I greet you, and with the angels I bid you, "God speed!" As ever, A. J. DAVIS.

Box #26, Station A, New York City.

Seven Years of Editorial Work—Testimony of G. B. Stebbins.

To the Editor of the Religio-Philosophical Journal.

You have stood to your place, firm and true, for seven years. Just that time has passed. If my memory is right, since you became editor of the JOURNAL. You were not then a novice. Years in the office with S. S. Jones had given you large experience in business and editorial work; yet your full responsibility came suddenly and unsought but inevitably, and you met it courageously and wisely. You have done a good work. You may say with Paul: "I have fought a good fight, I have kept the faith." The apostle speaks of "a crown of glory" in the future, but keeping the faith with serene soul and dauntless courage is more glorious than any royal diadem, and its glory lights the spirit in the daily present.

You have done much to commend Spiritualism to the attention of the best minds, and to present it in its noblest and most beautiful and inspiring and rational aspects. You have learned "to labor and to wait" for the poor world to understand its excellence, and feel how much its ideas and facts, its philosophy and science and natural religion are needed. Your conviction of its truth has been so clear, that its unpopularity has been like a passing cloud which the sun would melt away.

Your friendship for true mediums has been firm and unwavering, and this they realize more and more. Your courage in exposing fraud and vice has been dauntless, and every intelligent Spiritualist should be your firm friend and supporter in that fearless course. Sometimes you may make mistakes, as do all human and fallible beings, but fair and frank criticism you do not shun nor conceal, and the folly of thinking that a person is your enemy because he fails to see the correctness of all your methods is not in your nature. I never knew you to make a statement in regard to any one without abundant proof, and instead of oversteering matters you have often left much of the worst untold.

The work of these seven years has been wide and effective. The JOURNAL grows in value and could grow more, with still wider circulation and still more solid "material aid" from its enlarging list of readers. They have a plain duty, and a practical work, the neglect of which will "bring leanness to their souls." This work they will do and your work will go on.

May the end of another seven years find you in the fit place you now fill, with a spirit sweet and self-poised, an inner life deep and clear, with lofty courage, unswerving fidelity and abiding faith, and with steady nerves and renewed bodily vigor. Is the wish and hope of your friend, truly Detroit, Mich. G. B. STEBBINS.

An Indiana man named Grimes, having a worthless dog, took him on a flatboat to New Orleans, and turned him adrift in the streets. Three months afterward the dog crawled into Grimes' yard, half starved, dusty, and with bleeding feet. Grimes would not part with him now.

For the Religio-Philosophical Journal.
Of Plenary Inspiration, and of Infallibility
of Communication Between Minds.

BY HON. JOEL TIFFANY.

Plenary inspiration, by which is meant that degree of inspiration touching any given subject, by means of which the inspired one acquires such perfect knowledge of that subject, that he is incapable of erring in respect to the same, can take place only when the subject of the inspiration has become as perfect to receive and respond to the inspiring spirit, as the spirit itself is perfect to impart the inspiring influence. Hence, it may be assumed as a fundamental principle, that there can be plenary inspiration only to the extent that infallibility of receptivity and responsiveness, are secured to those who become the subjects of such inspiration. To make inspiration the means of an infallible communication between the Infinite and Perfect on one hand, and the finite and imperfect on the other, becomes an impossibility, so long as the finite and imperfect are not infallible to receive, perceive and comprehend the subject matter of the communication.

Man cannot become the subject of an infallible communication from any source until he attains, in such respect, an infallible perceptibility of everything essential to such communication. And granting that one, who has attained a status in which he is enabled to perceive the truths peculiar to such a status, becomes the subject of a full inspiration, by means of which he has a clear perception of such exalted truths, there is no way by means of which he can communicate those truths to others, who have not attained the like perfect status. When, through the attainment of state, one's spiritual eyes have been opened to perceive certain spiritual truths, he can no more communicate those truths to others whose spiritual eyes have not been opened, than others could communicate to him such truths while he remained in spiritual blindness. Thus it will be perceived that if inspiration, as a means of communicating spiritual truth, is a necessity in any case, it becomes a necessity in all cases; upon the same principle that the influx of light through the eye to produce the phenomena of vision, is as essential to all men, as it is to any one man. This important principle has been overlooked by the theologian, while getting up his theory of plenary inspiration, producing an infallible revelation of God's will to all men. Logically and philosophically considered, the thing is an impossibility; and practically it is demonstrated to be untrue, and all deductions based upon such a hypothesis become erroneous. It has been demonstrated that all truth, to become a mental presence in the individual, must be communicated by some kind of influx extending to the personal consciousness; and that any other method of communicating truth, is an inevitable failure; and proves itself to be such, whenever relied upon.

The Romanist discovered this and attempted to obviate the difficulty by substituting an "inspired fiction" as the means of communicating spiritual truths to the uninspired individual. The Protestant seeing the fallacy of the Roman pretension, protests against that method of obtaining truth and sets up an infallible revelation, communicated by means of verbal statements addressed to the understanding and comprehension of ignorant and fallible men. To the rational mind, nothing can be plainer than the proposition, that such a communication, can, by no possible means, become, to the uninspired mind, anything other than his fallible perceptions and understanding, determine it to signify. No matter how ignorant or how dull of comprehension one may be, his interpretation of the "inspired word" will be received by him as the inspired truth of God; and he will not hesitate to consider it as such; and to make use of it as such. He will thus substitute his falsehood for God's truth. And what one man does in this respect, all other Protestants will do. And what must be the inevitable consequence resulting from putting verbal statements of truth, of principles and of doctrines, into the hands of the multitude, each to ascertain for himself, their significance, which is to be received as the infallible truth of God? The inevitable consequence must be what it ever has been. That differently constituted and developed minds will arrive at different conclusions as to the real significance of such verbal statements; and each class will verily believe that their understanding of the "inspired word," represent the exact truth of the infallible communication from God to man. And each will formulate a creed according to his understanding, and will promulgate it as the truth of God. In this way innumerable sects will arise among those who accept the dogma of plenary inspiration, and of infallibility of communication produced thereby, and the result will be, that such supposed revelation, so presented and accepted, will become the source of more falsehood than truth; of more division and contention, than of union and concord. Taking the numerous sects in Christendom, who accept the Bible, consisting of the canonical books of the Old and New Testament, as constituting the revealed word of God to man, and no one, acquainted with the diversity of sects, who agree in nothing except that the Bible is to be accepted as an infallible revelation of God's will to humanity, will doubt that there is more of error embraced in their creeds, drawn from a textual study of the Bible, than there is of truth; and taking their apparent spiritual status, there is more of spiritual darkness than of spiritual light possessing their minds by reason of their sectarian creeds, based, as they suppose, upon the teachings of the Bible. Looking over the diverse sects professing the Christian faith, this remarkable fact appears. Among those, who are equally learned, equally honest, equally religious, equally sincere, are to be found sects, the members of which accept the Bible as the real word of God; and they conscientiously study it and prayerfully seek to ascertain its real significance; and they verily believe that they have been aided by the "holy spirit" in their efforts, and that thus they have become acquainted with the divine purpose, and the divine will respecting man and his destiny. But as the result of such investigation, they arrive at entirely different conclusions; so different, indeed, that what one affirms as an essential element of true faith and practice, another denies and denounces as false, wicked and particularly unscriptural. And it would not be an exaggeration to say, that the true Christian spirit is sacrificed in their effort to maintain these sectarian differences. Go into any of our large towns and cities and the first thing that meets the eye is the multitude of church spires, marking the diversity of religious opinions entertained by the people who have erected them. They so differ in their religious views that they cannot meet and worship together, although they base their faith upon the same events; and they build their

creeds upon the same infallible revelation. And this diversity of opinion is on the increase, rather than on the decrease; and the money, labor and zeal expended in building up these denominational distinctions, does very little toward infusing the true Christian spirit in the hearts of the people. We have what are denominated Christian nations and Christian governments, but I think it would be very difficult for any one to point out a single principle distinctly Christian, which is recognized, much less put in practice, by any government claiming to be in character, Christian. If any one can do so, God speed the undertaking.

The great error in laying the foundations for these divisions and dissensions among the people, in matters of religious faith and practice, is to be found in the dogma of supernaturalism. It seems to be the opinion of most religiously minded people, that everything pertaining to God's dealings with man, affecting him as a spiritual being and having respect to his spiritual destiny, belongs to the supernatural; and that we can know nothing of His will and purpose except it be given to us in some supernatural manner. The idea is, that God works differently or by different methods, in the material and in the spiritual of the universe. That in the natural, He has created all natural things and has established the laws by which they are to be governed, and that having thus provided for natural operations, He leaves nature pretty much to herself, except when, for some purpose, He wishes to astonish the people, and show His presence and power. He interposes to suspend some natural law; or to do some other supernatural thing. But in the spiritual He is supposed to be present in an especial manner; and that whatever He does in spiritual things, He acts without law; and, hence, always by special providences. If the theologian would look more deeply into the laws governing in the spiritual, and into the uniformity and omnipotency of their operations, he would soon be able to correct many and fatal errors, which now cumber his system; and find common and rational grounds upon which all could build for eternal life.

The Infinite Presence which fills the universe and gives law to all things by such Presence, is as imminent in the natural as in the spiritual universe; and all operations from the least to the greatest are a manifestation of such Presence, whether pertaining to the material or the spiritual. There is a Presence which fills the universe, and which is manifest in the operation of all laws. And this Presence is supposed to be eternal and immutable; and as such, is considered supreme; that whatever exists is a proceeding from this Presence, and is fashioned and sustained by a power incident thereto, operating in a manner determined thereby, which is denominated the law of such formation and sustentation. Now if anyone can change the relation of this Presence to any department of existence in the universe; or can alter the mode of its action therein, he can abolish or suspend the operation of natural law, either in the material or the spiritual of the universe, and not otherwise. If this dominating Presence in the universe is self-existent, self-sufficient, infinite, eternal and immutable, there can be no such thing in respect to its operations, as supernaturalism. Everything which takes place in any department of existence, takes place as the result of the potential presence, and according to the inevitable method incident to the condition and relation by which such method is determined; and the law of the operation is as omnipotent and as omnipresent as is that Presence which is manifest in such legal operation. Hence, in reality, all operations under the divine government are normal, from the union of the elements to form the earthy particle, to the crowning work of coming to the stature of perfect manhood in Christ, by means of which the immortal becomes filled with all the fullness of God in love, in wisdom and in power.

Under the divine government, man's power to accomplish his destiny is limited to the attainment of such states and conditions, and to assuming of such relations, as will secure the normal and just operation of those laws, which can and will work in him, to bring the several natures, constituting his humanity, to completeness. It is manifest, that aside from the attainment of proper status and the assuming of proper relations, there are no other means at hand, by which man can truly seek completeness and find his true destiny. Therefore it will be of no avail to seek in any other way, to secure the good or to avoid the evil. The Divine injunction is, and it can be no less, Seek earnestly and honestly to know the right, and strive with all your power to do it, and the kingdom of heaven is yours.

For the Religio-Philosophical Journal.
Knowledge through the Senses.

BY C. H. MURRAY.

The means with which we are endowed to become acquainted with the material world and have its phenomena made apparent to our consciousness, are embraced in what are ordinarily termed the five senses of hearing, touching, tasting, smelling and seeing. Some of these senses are very inefficient in the extent of their operation, and any of them vary greatly in different individuals. Some persons have no ears for music; and others, although having a perfect sight in other respects, are color blind even to the extent that they cannot distinguish between red and blue. Ingersoll remarked in one of his lectures that it was not a very good world to raise a high grade of men and women; and that its capabilities in this direction were very limited. He might comment further on the fact that the means at our command for becoming familiar with the world we live in, are very weakly disciplined to develop any one of the senses, the increased sensibility is generally attained at the expense of some one or all the others. Not only is this the case, but the kind of development that the special sense is subjected to appears to disqualify or weaken its operation in an opposite direction. Thus the man who accustoms his eye to scan minute objects becomes near-sighted; while the sailor who sees a ship so distant that ordinary sight can distinguish nothing, has his vision so prolonged that he is unable to command it on minute matters.

When we come to study the true nature of substance, there is much that we must learn by inference and analogy, as we are not endowed with sufficient sense to know them otherwise. Our judgments arising from the exercise of the senses, are often misleading and untrue, so that we must be on constant guard that we are not self-deceived. Our sense of smell is very inferior—far below that of many brute animals—and so narrow in its range that we fail to distinguish many poisonous gases that are fatal to life. Our sense of touch is so circumscribed that it is of little use, except to determine the external

form of physical objects. Here let me say that the sense of touch should not include the sense of temperature, which, latter should be classified by itself as a sixth sense. When we handle anything, in addition to recognizing its form, we have separately from this an apprehension of how cold or how hot it may be, and this sense is a very poor one. It has its origin in vibratory action, as feeling or hearing does, but its compass is so narrow that very few persons after long practice could be able to tell the kind of heat they felt, or the kind of substance from which it emanates; yet there is as much difference between the heat vibrations given off by copper and those of iron, as there is between the notes of a bugle and the scream of a locomotive. If this sense of temperature in us were as acute as hearing, we should be able to group different kinds of heat in different pitch, so that they would be productive of harmony, and would give as much pleasure as a piece of music. As it is, there is a wide field full of possibilities for enjoyment and instruction, from which our dullness forever excludes us.

Sir William Thompson has lately proposed to add an additional sense which he calls the magnetic sense. How wide its claim for recognition may be at present, is difficult to determine; but its possession is likely so rare that it can hardly be claimed as a human attribute. There are persons born with five fingers instead of four, but taking these exceptional cases we could hardly assert that the human race is five fingered. Baron Von Reichenbach in his investigations found a few persons who could locate a magnet in the dark by seeing the luminous light about its poles. Such people have a peculiar nervous organization, or what might be termed a northern-light temperament. They are affected—and not agreeably either—by every electrical or magnetic variation of weather, and rarely possess good health. A spot on the sun may throw them into hysteria or melancholy. Sensitive as a telephone they quiver at the slightest disturbance of nature and respond as readily to discord as to harmony. Such persons are always mediumistic and many of them stand on the dividing boundary between the two worlds. Happy for them if they are surrounded by auspicious circumstances, for they are as incapable as an eolian harp of selecting the kind of breeze that will awaken them into action.

Poor as our senses are, it is wholly through them that we can come into contact with material existence and either enjoy or suffer. If they were more acute, we might make more rapid progress, but our misery would also be proportionally enhanced. Our knowledge and enjoyment of the world depends upon the soundness and vigor of these faculties. The greatest pleasure is experienced when they are aroused in combination and the mind is filled with multiplex sensations. In the highest emotions we seek to employ our whole being simultaneously. Thus in love the mind is not satisfied by seeing, hearing and touching the object of its adoration, but desires to also taste. Hence kissing is enlisted to enhance the delights of affection. It may be mentioned here that in Southern Asia among the Siamese and others, that kissing is not in vogue as a salute or mark of love, but that smelling is. The lover leans upon and smells the neck of his mistress. They think smelling is much more elegant than tasting. Although this may seem an odd custom, who has not seen a mother in her ecstasy over her infant not only kiss but smell it, as if it were a fragrant blossom, and by so doing bring every sense to bear by which she may appreciate and enjoy it.

In the present condition of civilized society there are two classes of influence operating upon the senses that are directly opposite in their effects. The exigencies and anxieties of life, so urgent and inexorable in circumstances, have a constant tendency to sharpen and exalt the perceptions. The steam pressure hurry, the rush after wealth, fashion and display, is converting every good sized town into a clamorous stock exchange, where every one is worked up by the tension of speculation, wild hopes and eager efforts. This strain, worry and conflict are breeding men with a restless glare of the eyes bordering on insanity; in fact, is breeding insanity. It is serious matter that this malady has doubled in proportion to the population in all our large cities during the last ten years. Quiet reflection succumbs to delirious sensations, and the healthful pulse is lost in the fever throbs engendered by the vain attempt to grasp the world.

The opposite influence is to be found in such vicious habits as tend to deaden the sensibilities and stupefy the mind. In seeking escape from the environments of life, thousands dull and debase the sensations by the use of opium, tobacco, whiskey and beer. By resort to these beguiling remedies the acuteness of existence is toned down nearer to the level of the brute creation, and life rendered endurable by canceling a part of its obligations. The number who are thus seeking relief by voluntarily curtailing their faculties, is largely on the increase. Many who would not commit suicide partially paralyze their consciousness and live through an interim of stupor produced by some potent drug. So we see this wonderful compound of materiality and immortal soul striving after all power, and presence on the one hand, and seeking oblivion and rest on the other.

Self-consciousness is derived wholly from sense consciousness. It is impossible to conceive of a person knowing anything of himself except as he has come in contact with himself through his physical senses. Suppose a person to be lying quiescent in some dark cave where there is no light or sound, and in a state where he is not exercising any of his senses. He might think and be self-conscious; but what could he think of, except something he had received a knowledge of through his senses and that he now revives by memory? With this experience behind us it is difficult for the mind to project a Spirit-world and a spirit existence. Our knowledge has come from rough contact with matter in its dense and gross forms. We regard our own efficiency as depending upon a certain amount of avoirdupoise—what is facetiously termed our "fighting weight." To throw all this aside and think of being valuable as a shadow in a world of film, seems to the grosser comprehension, kind of thin. Without the frequent and incontrovertible testimony of spirit intelligence, it would be incredible; and, I would be disposed to believe without such evidence, that the faith that we live after the body's decay, had its origin in man's egotism and self-valuation. But the voices calling from the other shore tell of the soul's resurrection and the reality of another life, adjusted to satisfy all the aspirations of the mind toward what is pure, loving and wise.

Horsford's Acid Phosphate,
FOR OVERWORKED FEMALES.

Dr. J. P. COWAN, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

For the Religio-Philosophical Journal.
Jottings By The Wayside.

BY GEO. F. A. ILLIDGE.

"Let's take this world as some wide scene,
Through which, in frail, but buoyant boat,
With skies now dark and now serene,
Together thou and I must float;
Beholding all on either shore,
Bright spots where we should love to stray;
But time flies swift his flying car,
And away we speed, away, away."

The whirligig of time has at last brought me to Salt Lake City—the Mormon hierarchy. It seems but yesterday I was in the far East; now here I find myself transported, as it by magic, to the far West. To furnish the readers of the JOURNAL with an unabridged article descriptive of my experiences and observations during the last four months, would entail more time than I have at command; more time than they would doubtless care to devote to its perusal, and more space than I could conscientiously ask the JOURNAL to contribute. Suffice it, therefore, if I merely confine my article to what may be termed "Jottings by the Wayside."

A keen observer interested in the cause of Spiritualism can hardly fail to notice while travelling through the country, that there at present exists a marked lethargy on the part of Spiritualists, as well as investigators of the philosophical teachings of Spiritualism; while its phenomenal phase is attracting more than usual attention, and circles are continually being formed in numerous households throughout the country. This manifest indifference to the philosophical department of Spiritualism, is, it seems to me, even more apparent in the West than the East. I have noticed with regret that our lecture associations are, with few exceptions, poorly sustained; that societies, once prosperous and progressive, have either entirely ceased to exist or are in many instances reduced to the verge of disbandment.

Why this state of affairs?—I fancy I hear certain of my readers ask. Why should Spiritualism, one of the most progressive causes, be retarded at a time when it unquestionably is attracting more attention than ever; when the most erudite of this country and Europe are carefully examining into its claims and succumbing to the mass of evidence continually aggregating in its favor?

I answer, true, there never was a time in its history when its phenomena attracted more attention, or as much; and this fact will doubtless prove that, instead of being retarded, it is triumphantly marching on to victory. But it must be remembered that it is the phenomenal phase which is receiving so much attention, and that, in spite of the knavish designs of unprincipled mediums and numerous charlatans who are continually preying upon an over-indulgent and credulous public. It may at first seem strange that the phenomena of Spiritualism should receive such general attention and absorb as it were, fully two-thirds of the interest manifested in Spiritualism, while its philosophy should, to a great extent, be ignored, or in other words, slighted. Upon taking a general survey of the field, however, it will be seen that there are grave causes which operate against a successful promulgation of the philosophy of Spiritualism, but which in no way interfere with its phenomenal phase.

The phenomena of Spiritualism, it must be borne in mind, are really its fundamental basis (without it the philosophy would be worthless, or at best no better than the theological teachings of the Christian Church) and are at all times, under proper conditions, susceptible of ocular demonstration. It does not require the presence at a circle of an adept in science, a learned philosopher or a metaphysician, in order to have manifestations occur, therefore, the doors of spiritual phenomena are thrown wide open, and whoever desires, can enter its Temple, and if possessed of latent mental powers, develop them, or commune through the instrumentality of others with the loved ones gone before.

Not so with its philosophy. It requires keen, astute and master minds to clearly and effectually elucidate the glorious truths involved therein. It requires no ability to become a medium, no previous literary training, no close study, no deep researches; but it does require much erudition in order to become a successful expounder of the Philosophy of Spiritualism. Now it is a conceded and lamentable fact that the spiritual rostrum can boast of but few—very few—advanced thinkers or master minds. Its majority of speakers are to a marked extent lacking in the requisite qualifications, and it is to this, fact primarily, the sluggish condition of Spiritualist associations and the lack of interest therein can be attributed. The inquiring mind failing to find sufficient food for thought, where above all places he expects to find it, either gets callous on the subject of Spiritualism, or devotes more time and attention to its phenomena, neglecting almost entirely its rostrum.

Now, I may ask, why should this be so, considering the vast number of highly cultured and intellectual minds more or less identified with Spiritualism? Why should Spiritualist rostrums suffer for want of competent exponents of its glorious truths, when it numbers among its avowed adherents men of scientific and literary attainments by the hundred? I can only base my reply on experience and observation, and it has been my privilege to observe the condition of many societies throughout the country. I believe that Spiritualists alone are to blame for this lamentable state of affairs. To fully elucidate would require much space; I will, therefore, briefly summarize.

1. The lack of interest manifested toward the philosophical teachings of Spiritualism as promulgated from the platforms of the various societies, may be attributed primarily to the lack of sufficient lecturers possessed of the necessary qualifications, literary, scientific and philosophical.

2. The dearth of efficient platform advocates may be attributed to the lack of inducements to enter the field and not to the unpopularity of the cause, as is erroneously supposed by many.

3. The inability of societies to hold out sufficient inducements to men and women abundantly qualified for the work, is owing: (a) To the inactivity of Spiritualists of wealth and influence, who hold aloof and render no service to the cause whatever, patronizing the Universalist, Unitarian or other denominational churches, and co-operating therewith instead of endeavoring to advance the cause dearest to them of the truth of which they are convinced.

(b) The continued dissensions existing among those who do take an active part and who should strive to conduct the affairs of the respective societies harmoniously and efficiently instead of jarring with one another and creating discord, to the detriment of the cause.

4. The lack of financial aid and co-operation on the part of Spiritualists as a whole.

To me, these seem to be some of the principal causes which retard the progress of Spiritualism as a whole. Of course, I do not claim in-

fallibility on the subject; I have merely stated my views—my honest convictions.

I find the same apathy existing in almost every place I visit. At Denver, Col., there is what should be a large and prosperous society, but it labors under the same disadvantages and does not receive the hearty co-operation merited. It is to be hoped that by judicious management and an awakening of the influential Spiritualists of the city it will grow in influence and prosperity.

To Judge F. Tiltford (of Denver) I am indebted for many courtesies. He is a staunch Spiritualist and noble advocate of the good cause. His esteemed wife is also a firm believer and together they oftentimes hold communion with departed ones. Well may they rejoice in a knowledge of the fact that this is but the beginning of a never-ending existence. Mr. Hugo Freyer, publisher and editor of the *Colorado Courier*, a German weekly of much influence, is also one of the earnest workers connected with the spiritual movement. Through the columns of his paper, he assured me, he does not fail at times to give his many readers a good feast of the things pertaining to that which "we know to be true."

A very remarkable case of what I term spirit interposition occurred on the afternoon of January 30th. At 1:30 P. M. of that day I left Cheyenne, Wyoming Ter., on the U. P. R. R. for Salt Lake City. The train up to that time was about five hours late, having been snow bound. An altitude of eight thousand feet on the Rocky Mountains (the highest attained by the U. P. R. R. between Cheyenne and Ogden) had been reached and the ponderous locomotive with its train of cars freighted with human beings was descending a steep declivity at the rate of twelve or fifteen miles an hour, when suddenly the axle of the car, in which I was sitting conversing with a Presbyterian minister, broke and the car jumped the track. The train was stopped just in time to prevent its being derailed, and the locomotive was detached and sent forward to summon a wrecking car to repair the damage.

After a delay of three or four hours the passengers began to get somewhat impatient and assembled in small groups in the different cars discussing the situation. Sitting by the stove in the damaged car, I noticed a brakeman who seemed in deep thought. Approaching him I inquired the nature of his thoughts. He replied that he could not keep thinking what a narrow escape all hands had. Further questioning elicited the following in substance: "He was rear brakeman of the freight train which shortly after the accident had stopped within a few yards of our train and was then waiting for us to move on. It was customary to descend the grade where it then stood, at what may be termed a fast rate of speed for down grade, 'but,' said the brakeman, 'this afternoon, while the train was going at its usual rate of speed, something indefinable seemed to whisper to me, 'Down brakes! there's an accident ahead!' At first he heeded not, but supposed it was merely imagination, when again and again the warning came and he could not resist the impulse to 'down brakes!' Soon after the flagman from our train was seen by the engineer flagging, 'Danger ahead!' but, if the brakes had not then been down, it would have been too late to stop the freight train, for with the impetus it had and its close proximity to our train the brakes could not have been applied in time and with sufficient success to prevent the untimely death of every passenger in the cars."

This is a very remarkable case of timely rescue by some wise spirit, and the more so when it is taken into consideration that the brakeman of the freight train knew our train was two hours ahead of the freight, and had no reason in the world for putting on the brakes at the time he did, except in deference to what he supposed to be an imaginary voice. It may here be noted that the voice did not proceed from any human being—it did not appear to him to be an audible voice, neither was it possible for any human being to have warned him at that distance in time to avert what might have been a sad calamity.

At Salt Lake City are many Spiritualists but no society. The Mormon religion is of course in the ascendancy and monopolizes both Church and State. Spiritualism is, however, gradually inoculating the Mormons, or rather spreading among them, and will I hope, in time make itself felt. At present the great "Know alls" of the Church of Latter day Saints, like many of their brethren of the Protestant Church, attribute the phenomena to his Satanic Majesty. Mr. D. F. Walker, one of the leading business men of the city, is also one of the most prominent Spiritualists. It was my pleasure to pass a very pleasant evening at his house and listen to an account of very remarkable phenomena witnessed by him. He is himself a fine sensitive, and is gradually developing the phase of clairvoyance.

In conversation with Mr. Geo. A. Cannon, ex-representative to Congress from Utah, and the virtual head of the Mormon Church, and a strong advocate of polygamy, having himself three wives, he informed me that the Mormons do not believe in spiritual phenomena, but believe in prophets and the laying on of hands.

Salt Lake City, Feb. 4.

Mr. S. N. Rhoads has given evidence which proves that turkey-vultures are directed to their prey from great distances by their sense of smell, and not by sight alone. He partly uncovered a spot where a horse and a cow had been buried some years before, and in a few hours buzzards were attracted to the spot in great numbers. They must have been guided by smell, and, as Mr. Rhoads could detect no odor when directly over the burial place, it is shown that their smelling power is marvellously delicate. Gosse relates an instance in which vultures circled round a house in Jamaica where some spoiled meat was hidden.

Dr. Oliver Wendell Holmes, in a recent letter, said: "I have written many verses, but the best poems I have produced are the trees I planted on the hillside which overlooked the broad meadows, scalloped and rounded at their edges by loops of the sinuous Housatonic. Nature finds rhymes for them in the recurring measures of the seasons. Winter strips them of their ornaments and gives them, as it were, in prose translation, and summer reclothes them in all the splendid phrases of their leafy language. What are these maples and beeches and birches but odes and idyls and madrigals? What are these pines and firs and spruces but holy hymns, too solemn for the many-hued raiment of their gay deciduous neighbors."

A truthful remark by an exchange: "The young man who tampers with alcohol is inviting a blight to settle upon his name and character, and a curse more bitter than death to take possession of his fond hopes and bright prospects." Boys, this is a nice thing to paste in your hat where you can be reminded of it when tempted.

St-Vitus Dance is a distressing malady. There is but one cure for it. Samaritan Nervine.

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

SPARROWS ON THE TELEGRAPH WIRES.

Little birds sit on the telegraph wires,
And chatter, and flutter, and fold their wings.
May be they think that for them and their strings
Stretched always on purpose, those wonderful
And perhaps the thought that the world inspires
Did plan for the birds among other things.

Little birds sit on the slender lines,
And the news of the world runs under their feet;
How valueless, and how lowly declines
How kings with their armies in battle meet;
And all the while, the soundless signs,
They chirp their small gossipings, foolish sweet.

Little things light on the lines of our lives—
Hopes and joys and acts of to-day;
And we think that for these the Lord contrives,
Nor catch what the hidden lightnings say,
Yet from end to end his meaning arrives,
And his word runs underneath all the way.

Is life only wires and lightnings, then;
A part of that which about it clings?
Are the thoughts and the works and the prayers of men
Only sparrows that light on God's telegraph strings?
Holding a moment, and gone again?
—Nay, he planned for the birds with the larger things.

—Mrs. A. D. T. Whitney.

Jennie McCowan, M. D., has been re-elected president of the Scott county, Iowa, medical society.

Anna J. Norris has taken the pastorate of the Unitarian Church at North Platte, Neb.

Miss Elizabeth Richards, who died last week at Wilmington, Delaware, had taught school for nearly fifty years, and in several instances had had among her pupils successively members of three generations of the same families.

Miss Ella Wheeler, the poetess, is to be married in early spring to a Mr. York of New York City. Miss Wheeler is twenty-six years old, and with her pen has earned and paid for a lovely little home, in which she resides with her mother and a younger sister whom she has educated.

Mrs. Quinton of Philadelphia, secretary of the Women's National Indian Association, recently lectured in Providence, R. I., on the Indian problem. For our present Indian policy, Mrs. Quinton had nothing but warm praise. It is Secretary Teller's excellent educational policy, she said, that the national and local auxiliary societies are endeavoring to promote.

The best farmer at Snow Spring, Ga., is said to be a woman seventy-two years of age, who has been a widow for thirty-five years, and has managed her own business successfully. Last season she raised more cotton than any of her neighbors.

An enterprising young lady in San Francisco travels about the streets with a neat little kit, mending jewelry and fancy articles. She is said to be doing very well. Another occupation, that of commercial traveller, is open to women. Miss Ella Greene of St. Louis, receives a salary of \$1,800 yearly in that capacity.

Mrs. E. T. Oakes Smith, who has been living in retirement for some years, has been lately reading essays before parlor gatherings in New York. The first took place late in February, in the hospitable house of Mrs. E. Hermann. A large and cultured audience listened with great delight to her "Reminiscences of Emerson," in which just those things were told of the daily life and habits of the sage of Concord which his admirers would like to hear. The narration never descended to gossip, but touched with a light and delicate grace upon his inner life and the mode of its manifestation in the social circle.

Mrs. Oakes Smith afterward gave an interesting lecture on marriage, at Dr. E. P. Miller's in New York. The speaker was at one time one of the social and intellectual stars of the literary firmament with such persons as Poe, Drake, Halleck, Bryant, Frances S. Osgood and Mrs. Emory. Mrs. Oakes Smith is a distinguished looking person, now over seventy years of age, and is full of interest in all that concerns womanhood or the welfare of the race.

The *Tribune* contains the following summary of the opportunity for study in Harvard: "From the first, the most able professors of Harvard have given every aid to the Annex by cordial interest, by wise counsel and personal instruction. Professor Peirce says: 'The courses most frequented are those of the most serious character. Among my pupils I have found some of marked excellence, and all have given evidence of ability and serious purpose.' Professor Byerly adds: 'The average has been invariably higher in my Annex classes than in my college classes.' Professor White says: 'I have met, uniformly, great earnestness and ability of a high order.' Professor Lane writes: 'I sincerely hope the Annex will be sustained in every possible way. Every one of these young women is a missionary; in training one you may be training hundreds.' Some of the Annex students are training from love of study, and the desire of making the most of themselves; many are teachers taking special advanced work, or young women fitting for the teacher's life. Among the former students of the Annex are several teachers of classics and mathematics in schools of the East, two principals of classical schools in Kansas and Montana, a professor of astronomy in Carleton College, Minnesota, and teachers of Greek at Vassar and Wellesley Colleges. The Annex is not a rival of any woman's college. It fills a different plan; situated in a great university town, and possessing the privileges of the great Harvard library and the instructions of the Harvard professors, each of whom has given his life to his particular branch of learning, the Annex offers advantages beyond those of any woman's college. With an endowment fund of \$100,000 the Annex may have an official connection with Harvard University, and the successful beginning will have an assured continuation.

WENDELL PHILLIPS ON WOMAN.

One of the most beautiful traits of character of Wendell Phillips, was his love of the invalid wife with whom he had lived happily for more than forty years. They first met at an anti-slavery convention and she was then debilitated by disease. They married, expecting to be separated by death in a few months or years at the longest, yet she still survives. She always cheered and strengthened him for the work of reform to which he was devoted. His only regret in going was that he must leave her.

In this connection it is well to recall the following extract from the address which Mr. Phillips gave at the funeral of the wife of his life-long friend and co-worker, Mrs. Wm. Lloyd Garrison. They show the strong, clear, spiritual perceptions of the man:

"How much we all owe her! She is not dead; she has gone before, but she has not gone away. Nearer than ever, this very hour she watches and ministers to those in whose lives she was so wrapped, to whose happiness she was so devoted. Who thinks that loving heart could be happy if it was not allowed to minister to those she loved? How easy it is to fancy the welcome of old faces have given her! She has not left us; she has rejoined them."

And again, in his remarkable address in Cambridge before the Phi Beta Kappa Society, not yet three years ago, Wendell Phillips uttered these memorable words:

"Social science asserts that woman's place in society marks the level of civilization. 'From its twilight in Greece, through the Italian worship of the virgin—the dreams of chivalry—the justice of the civil law and the equality of French society—we trace her gradual recognition; while our common law, as Lord Brougham confessed, was, with relation to woman, the opprobrium of the age and to Christianity. For forty years, plain men and women working noiselessly, have washed away that opprobrium; the statute books of thirty States have been remodelled, and woman stands to-day almost face to face with her last claim—the ballot. It has been a weary and thankless, though successful struggle. But if there be any refuge from that ghastly curse, the vice of great cities, before which social science stands pallid and dumb, it is in this more equal recognition of woman."

THE VICTORY.

"If in this critical battle for universal Suffrage, our fathers' noblest legacy to us, and the greatest trust God leaves in our hands—if there be any weapon, which, once taken from the armory make victory certain, it will be as it has been in art, literature, and society, by summoning woman into the political arena."

"The London Times proclaimed twenty years ago that intemperance produced more idleness, crime, disease, want and misery than all other causes put together; and the Westminster Review calls it a curse that far eclipses all other calamities under which we suffer, and if universal Suffrage ever falls here for a time, permanently it cannot fail. It will be through rum entrenched in great cities and commanding every vantage ground."

A Queer Caterpillar.

The queerest thing I have seen out here, says M. D. Conway in a letter from Australia, is the so-called burrbrush caterpillar or vegetable caterpillar. This also is found in New Zealand, where the natives name it "Awetohotote," but I have two specimens found in Tasmania. The plant is a fungus, a sphaeria, which grows seven or eight inches above the ground, generally in a single stem, round and curving at the end like a serpent. This end is thickly covered with brown seed for three or four inches. It grows near the root of a particular tree, the rata. When pulled up its root is found to consist of a large caterpillar three inches long, which, when dissected, is found to be solid wood. Every detail of this grub is preserved. The sphaeria grows out of the nape of its neck. It is supposed that when this grub (that of a large moth) burrows in the ground one of the seeds gets between the scales of the neck, strikes root and completely turns the interior of the creature into its own substance. Only the skull is left intact, no smallest rootlet appearing anywhere. The aborigines also eat this pure white grub, and a friend tells me that, taken raw, it is delicious. The New Zealanders also burn the caterpillar root and rub it into their tattoo wounds.

Magazines for March.

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) Contains answers to queries and valuable notes which will be found of service to teachers and students.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Articles under the following heads will be found interesting, viz.: General; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE PIRENOLOGICAL JOURNAL. (Fowler and Wells, New York.) Contents: Theodore Parker; The Territory of Alaska; The Poetess of Ancient Greece; Science a Little Mixed; Men of Ideas; Signor Mario; A Revised Classification; The Social Ideal; Some General Observations on Amatenness; Duncan's Motto; The Head as an Aid to Constitutional Diagnosis; Brain Work; How to Grow; Notes in Science and Agriculture; Poetry; Editorial Items; Answers to Correspondents; Personal; The Library.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) This number presents a full, varied and interesting table of contents, suited to the tastes and wants of the large and cultured class of thinkers and workers which looks to it for mental stimulus and instruction. We note a change in the subtitle of the work indicating a wider range of topics. The editorial departments are brimful of bright, condensed, suggestive thoughts on a great many subjects bearing on preaching and pastoral work.

Copples, Upham & Co., Publishers, 283 Washington Street, Boston, issued March 1st, "Boating Trips on New England Rivers," by Henry Parker Fellows, illustrated with thirty illustrations from drawings by Willis B. Beale, and five route-maps. Mr. Beale is a promising young artist now studying in Europe, and son of Dr. Joseph Beale of Greenfield, Mass. The illustrations are very attractive, done with a few bold lines, with a marked poetic touch. Among others is a view of the old North Bridge at Concord, where the first battle of the Revolution was fought. There is, besides, a very fine view of the Wayside, Hawthorne's home in the same old historic village, and also a picture of his residence in the fashionable region of Lenox, and his writing-desk. The sketches are bright and breezy and add much to the interest of the narrative, while the route-maps readily enable the reader to trace the author's wanderings, and will no doubt be heartily appreciated by voyagers on the rivers.

Books Received.

THOMAS PAINE, THE APOSTLE OF LIBERTY. By John E. Remsburg. Boston: J. P. Mendum.

SESAM AND LILLIES. By John Ruskin, M. A. New York: John B. Alden.

THE ETHICS OF THE DUST. By John Ruskin, M. A. New York: John B. Alden.

THE CROWN OF WILD OLIVE. By John Ruskin, M. A. New York: John B. Alden.

THE CHINESE CLASSICS. By James Legg, D. D. New York: John B. Alden.

LYCEUM LECTURES. Delivered at the Cavendish Rooms, London. By J. J. More. London: Proctor & Morgan. Price, 1s. 6d. Vols. 1 to 3, bound in one vol., pp. 64, ten cents.

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For the Religio-Philosophical Journal.
Of Plenary Inspiration, and of Infallibility
of Communication Between Minds.

BY HON. JOEL TIFFANY.

Plenary inspiration, by which is meant that degree of inspiration touching any given subject, by means of which the inspired one acquires such perfect knowledge of that subject, that he is incapable of erring in respect to the same, can take place only when the subject of the inspiration has become as perfect to receive and respond to the inspiring spirit, as the spirit itself is perfect to impart the inspiring influence. Hence, it may be assumed as a fundamental principle, that there can be plenary inspiration only to the extent that infallibility of receptivity and responsiveness, are secured to those who become the subjects of such inspiration. To make inspiration the means of an infallible communication between the Infinite and Perfect on one hand, and the finite and imperfect on the other, becomes an impossibility, so long as the finite and imperfect are not infallible to receive, perceive and comprehend the subject matter of the communication.

Man cannot become the subject of an infallible communication from any source until he attains, in such respect, an infallible perceptibility of everything essential to such communication. And granting that one, who has attained a status in which he is enabled to perceive the truths peculiar to such a status, becomes the subject of a full inspiration, by means of which he has a clear perception of such exalted truths, there is no way by means of which he can communicate those truths to others, who have not attained the like perfect status. When, through the attainment of state, one's spiritual eyes have been opened to perceive certain spiritual truths, he can no more communicate those truths to others whose spiritual eyes have not been opened, than others could communicate to him such truths while he remained in spiritual blindness. Thus it will be perceived that if inspiration, as a means of communicating spiritual truth, is a necessity in any case, it becomes a necessity in all cases; upon the same principle that the influx of light through the eye to produce the phenomena of vision, is as essential to all men, as it is to any one man. This important principle has been overlooked by the theologian, while getting up his theory of plenary inspiration, producing an infallible revelation of God's will to all men. Logically and philosophically considered, the thing is an impossibility; and practically it is demonstrated to be untrue, and all deductions based upon such a hypothesis become erroneous. It has been demonstrated that all truth, to become a mental presence in the individual, must be communicated by some kind of influx extending to the personal consciousness; and that any other method of communicating truth, is an inevitable failure; and proves itself to be such, whenever relied upon.

The Romanist discovered this and attempted to obviate the difficulty by substituting an "inspired fiction" as the means of communicating spiritual truths to the uninspired individual. The Protestant seeing the fallacy of the Roman pretension, protests against that method of obtaining truth and sets up an infallible revelation, communicated by means of verbal statements addressed to the understanding and comprehension of ignorant and fallible men. To the rational mind, nothing can be plainer than the proposition, that such a communication, can, by no possible means, become, to the uninspired mind, anything other than his fallible perceptions and understanding, determine it to signify. No matter how ignorant or how dull of comprehension one may be, his interpretation of the "inspired word" will be received by him as the inspired truth of God; and he will not hesitate to consider it as such; and to make use of it as such. He will thus substitute his falsehood for God's truth. And what one man does in this respect, all other Protestants will do. And what must be the inevitable consequence resulting from putting verbal statements of truth, of principles and of doctrines, into the hands of the multitude, each to ascertain for himself, their significance, which is to be received as the infallible truth of God? The inevitable consequence must be what it ever has been. That differently constituted and developed minds will arrive at different conclusions as to the real significance of such verbal statements; and each class will verily believe that their understanding of the "inspired word," represent the exact truth of the infallible communication from God to man. And each will formulate a creed according to his understanding, and will promulgate it as the truth of God. In this way innumerable sects will arise among those who accept the dogma of plenary inspiration, and of infallibility of communication produced thereby, and the result will be, that such supposed revelation, so presented and accepted, will become the source of more falsehood than truth; of more division and contention, than of union and concord. Taking the numerous sects in Christendom, who accept the Bible, consisting of the canonical books of the Old and New Testament, as constituting the revealed word of God to man, and no one, acquainted with the diversity of sects, who agree in nothing except that the Bible is to be accepted as an infallible revelation of God's will to humanity, will doubt that there is more of error embraced in their creeds, drawn from a textual study of the Bible, than there is of truth; and taking their apparent spiritual status, there is more of spiritual darkness than of spiritual light possessing their minds by reason of their sectarian creeds, based, as they suppose, upon the teachings of the Bible. Looking over the diverse sects professing the Christian faith, this remarkable fact appears. Among those, who are equally learned, equally honest, equally religious, equally sincere, are to be found sects, the members of which accept the Bible as the real word of God; and they conscientiously study it and prayerfully seek to ascertain its real significance; and they verily believe that they have been aided by the "holy spirit" in their efforts, and that thus they have become acquainted with the divine purpose, and the divine will respecting man and his destiny. But as the result of such investigation, they arrive at entirely different conclusions; so different, indeed, that what one affirms as an essential element of true faith and practice, another denies and denounces as false, wicked and particularly unscriptural. And it would not be an exaggeration to say, that the true Christian spirit is sacrificed in their effort to maintain these sectarian differences. Go into any of our large towns and cities and the first thing that meets the eye is the multitude of church spires, marking the diversity of religious opinions entertained by the people who have erected them. They so differ in their religious views that they cannot meet and worship together, although they base their faith upon the same events; and they build their

creeds upon the same infallible revelation. And this diversity of opinion is on the increase, rather than on the decrease; and the money, labor and zeal expended in building up these denominational distinctions, does very little toward infusing the true Christian spirit in the hearts of the people. We have what are denominated Christian nations and Christian governments, but I think it would be very difficult for any one to point out a single principle distinctly Christian, which is recognized, much less put in practice, by any government claiming to be in character, Christian. If any one can do so, God speed the undertaking.

The great error in laying the foundations for these divisions and dissensions among the people, in matters of religious faith and practice, is to be found in the dogma of supernaturalism. It seems to be the opinion of most religiously minded people, that everything pertaining to God's dealings with man, affecting him as a spiritual being and having respect to his spiritual destiny, belongs to the supernatural; and that we can know nothing of His will and purpose except it be given to us in some supernatural manner. The idea is, that God works differently or by different methods, in the material and in the spiritual of the universe. That in the natural, He has created all natural things and has established the laws by which they are to be governed, and that having thus provided for natural operations, He leaves nature pretty much to herself, except when, for some purpose, He wishes to astonish the people, and show His presence and power. He interposes to suspend some natural law; or to do some other supernatural thing. But in the spiritual He is supposed to be present in an especial manner; and that whatever He does in spiritual things, He acts without law; and, hence, always by special providences. If the theologian would look more deeply into the laws governing in the spiritual, and into the uniformity and omnipotency of their operations, he would soon be able to correct many and fatal errors, which now cumber his system; and find common and rational grounds upon which all could build for eternal life.

The Infinite Presence which fills the universe and gives law to all things by such Presence, is as imminent in the natural as in the spiritual universe; and all operations from the least to the greatest are a manifestation of such Presence, whether pertaining to the material or the spiritual. There is a Presence which fills the universe, and which is manifest in the operation of all laws. And this Presence is supposed to be eternal and immutable; and as such, is considered supreme; that whatever exists is a proceeding from this Presence, and is fashioned and sustained by a power incident thereto, operating in a manner determined thereby, which is denominated the law of such formation and sustentation. Now if anyone can change the relation of this Presence to any department of existence in the universe; or can alter the mode of its action therein, he can abolish or suspend the operation of natural law, either in the material or the spiritual of the universe, and not otherwise. If this dominating Presence in the universe is self-existent, self-sufficient, infinite, eternal and immutable, there can be no such thing in respect to its operations, as supernaturalism. Everything which takes place in any department of existence, takes place as the result of the potential presence, and according to the inevitable method incident to the condition and relation by which such method is determined; and the law of the operation is as omnipotent and as omnipresent as is that Presence which is manifest in such legal operation. Hence, in reality, all operations under the divine government are normal, from the union of the elements to form the earthy particle, to the crowning work of coming to the stature of perfect manhood in Christ, by means of which the immortal becomes filled with all the fullness of God in love, in wisdom and in power.

Under the divine government, man's power to accomplish his destiny is limited to the attainment of such states and conditions, and to assuming of such relations, as will secure the normal and just operation of those laws, which can and will work in him, to bring the several natures, constituting his humanity, to completeness. It is manifest, that aside from the attainment of proper status and the assuming of proper relations, there are no other means at hand, by which man can truly seek completeness and find his true destiny. Therefore it will be of no avail to seek in any other way, to secure the good or to avoid the evil. The Divine injunction is, and it can be no less, Seek earnestly and honestly to know the right, and strive with all your power to do it, and the kingdom of heaven is yours.

For the Religio-Philosophical Journal.
Knowledge through the Senses.

BY C. H. MURRAY.

The means with which we are endowed to become acquainted with the material world and have its phenomena made apparent to our consciousness, are embraced in what are ordinarily termed the five senses of hearing, touching, tasting, smelling and seeing. Some of these senses are very inefficient in the extent of their operation, and any of them vary greatly in different individuals. Some persons have no ears for music; and others, although having a perfect sight in other respects, are color blind even to the extent that they cannot distinguish between red and blue. Ingersoll remarked in one of his lectures that it was not a very good world to raise a high grade of men and women; and that its capabilities in this direction were very limited. He might comment further on the fact that the means at our command for becoming familiar with the world we live in, are very weakly disciplined to develop any one of the senses, the increased sensibility is generally attained at the expense of some one or all the others. Not only is this the case, but the kind of development that the special sense is subjected to appears to disqualify or weaken its operation in an opposite direction. Thus the man who accustoms his eye to scan minute objects becomes near-sighted; while the sailor who sees a ship so distant that ordinary sight can distinguish nothing, has his vision so prolonged that he is unable to command it on minute matters.

When we come to study the true nature of substance, there is much that we must learn by inference and analogy, as we are not endowed with sufficient sense to know them otherwise. Our judgments arising from the exercise of the senses, are often misleading and untrue, so that we must be on constant guard that we are not self-deceived. Our sense of smell is very inferior—far below that of many brute animals—and so narrow in its range that we fail to distinguish many poisonous gases that are fatal to life. Our sense of touch is so circumscribed that it is of little use, except to determine the external

form of physical objects. Here let me say that the sense of touch should not include the sense of temperature, which, latter should be classified by itself as a sixth sense. When we handle anything, in addition to recognizing its form, we have separately from this an apprehension of how cold or how hot it may be, and this sense is a very poor one. It has its origin in vibratory action, as feeling or hearing does, but its compass is so narrow that very few persons after long practice could be able to tell the kind of heat they felt, or the kind of substance from which it emanates; yet there is as much difference between the heat vibrations given off by copper and those of iron, as there is between the notes of a bugle and the scream of a locomotive. If this sense of temperature in us were as acute as hearing, we should be able to group different kinds of heat in different pitch, so that they would be productive of harmony, and would give as much pleasure as a piece of music. As it is, there is a wide field full of possibilities for enjoyment and instruction, from which our dullness forever excludes us.

Sir William Thompson has lately proposed to add an additional sense which he calls the magnetic sense. How wide its claim for recognition may be at present, is difficult to determine; but its possession is likely so rare that it can hardly be claimed as a human attribute. There are persons born with five fingers instead of four, but taking these exceptional cases we could hardly assert that the human race is five fingered. Baron Von Reichenbach in his investigations found a few persons who could locate a magnet in the dark by seeing the luminous light about its poles. Such people have a peculiar nervous organization, or what might be termed a northern-light temperament. They are affected—and not agreeably either—by every electrical or magnetic variation of weather, and rarely possess good health. A spot on the sun may throw them into hysteria or melancholy. Sensitive as a telephone they quiver at the slightest disturbance of nature and respond as readily to discord as to harmony. Such persons are always mediumistic and many of them stand on the dividing boundary between the two worlds. Happy for them if they are surrounded by auspicious circumstances, for they are as incapable as an eolian harp of selecting the kind of breeze that will awaken them into action.

Poor as our senses are, it is wholly through them that we can come into contact with material existence and either enjoy or suffer. If they were more acute, we might make more rapid progress, but our misery would also be proportionally enhanced. Our knowledge and enjoyment of the world depends upon the soundness and vigor of these faculties. The greatest pleasure is experienced when they are aroused in combination and the mind is filled with multiplex sensations. In the highest emotions we seek to employ our whole being simultaneously. Thus in love the mind is not satisfied by seeing, hearing and touching the object of its adoration, but desires to also taste. Hence kissing is enlisted to enhance the delights of affection. It may be mentioned here that in Southern Asia among the Siamese and others, that kissing is not in vogue as a salute or mark of love, but that smelling is. The lover leans upon and smells the neck of his mistress. They think smelling is much more elegant than tasting. Although this may seem an odd custom, who has not seen a mother in her ecstasy over her infant not only kiss but smell it, as if it were a fragrant blossom, and by so doing bring every sense to bear by which she may appreciate and enjoy it.

In the present condition of civilized society there are two classes of influence operating upon the senses that are directly opposite in their effects. The exigencies and anxieties of life, so urgent and inexorable in circumstances, have a constant tendency to sharpen and exalt the perceptions. The steam pressure hurry, the rush after wealth, fashion and display, is converting every good sized town into a clamorous stock exchange, where every one is worked up by the tension of speculation, wild hopes and eager efforts. This strain, worry and conflict are breeding men with a restless glare of the eyes bordering on insanity; in fact, is breeding insanity. It is serious matter that this malady has doubled in proportion to the population in all our large cities during the last ten years. Quiet reflection succumbs to delirious sensations, and the healthful pulse is lost in the fever throbs engendered by the vain attempt to grasp the world.

The opposite influence is to be found in such vicious habits as tend to deaden the sensibilities and stupefy the mind. In seeking escape from the environments of life, thousands dull and debase the sensations by the use of opium, tobacco, whiskey and beer. By resort to these beguiling remedies the acuteness of existence is toned down nearer to the level of the brute creation, and life rendered endurable by canceling a part of its obligations. The number who are thus seeking relief by voluntarily curtailing their faculties, is largely on the increase. Many who would not commit suicide partially paralyze their consciousness and live through an interim of stupor produced by some potent drug. So we see this wonderful compound of materiality and immortal soul striving after all power, and presence on the one hand, and seeking oblivion and rest on the other.

Self-consciousness is derived wholly from sense consciousness. It is impossible to conceive of a person knowing anything of himself except as he has come in contact with himself through his physical senses. Suppose a person to be lying quiescent in some dark cave where there is no light or sound, and in a state where he is not exercising any of his senses. He might think and be self-conscious; but what could he think of, except something he had received a knowledge of through his senses and that he now revives by memory? With this experience behind us it is difficult for the mind to project a Spirit-world and a spirit existence. Our knowledge has come from rough contact with matter in its dense and gross forms. We regard our own efficiency as depending upon a certain amount of avoirdupoise—what is facetiously termed our "fighting weight." To throw all this aside and think of being valuable as a shadow in a world of film, seems to the grosser comprehension, kind of thin. Without the frequent and incontrovertible testimony of spirit intelligence, it would be incredible; and, I would be disposed to believe without such evidence, that the faith that we live after the body's decay, had its origin in man's egotism and self-valuation. But the voices calling from the other shore tell of the soul's resurrection and the reality of another life, adjusted to satisfy all the aspirations of the mind toward what is pure, loving and wise.

Horsford's Acid Phosphate,
FOR OVERWORKED FEMALES.

Dr. J. P. COWAN, Ashland, O., says: "It proves satisfactory as a nerve tonic; also in dyspeptic conditions of the stomach, with general debility, such as we find in overworked females, with nervous headache and its accompaniments."

For the Religio-Philosophical Journal.
Jottings By The Wayside.

BY GEO. F. A. ILLIDGE.

"Let's take this world as some wide scene,
Through which, in frail, but buoyant boat,
With skies now dark and now serene,
Together thou and I must float;
Beholding all on either shore,
Bright spots where we should love to stray;
But time flies swift his flying car,
And away we speed, away, away."

The whirligig of time has at last brought me to Salt Lake City—the Mormon hierarchy. It seems but yesterday I was in the far East; now here I find myself transported, as it by magic, to the far West. To furnish the readers of the JOURNAL with an unabridged article descriptive of my experiences and observations during the last four months, would entail more time than I have at command; more time than they would doubtless care to devote to its perusal, and more space than I could conscientiously ask the JOURNAL to contribute. Suffice it, therefore, if I merely confine my article to what may be termed "Jottings by the Wayside."

A keen observer interested in the cause of Spiritualism can hardly fail to notice while travelling through the country, that there at present exists a marked lethargy on the part of Spiritualists, as well as investigators of the philosophical teachings of Spiritualism; while its phenomenal phase is attracting more than usual attention, and circles are continually being formed in numerous households throughout the country. This manifest indifference to the philosophical department of Spiritualism, is, it seems to me, even more apparent in the West than the East. I have noticed with regret that our lecture associations are, with few exceptions, poorly sustained; that societies, once prosperous and progressive, have either entirely ceased to exist or are in many instances reduced to the verge of disbandment.

Why this state of affairs?—I fancy I hear certain of my readers ask. Why should Spiritualism, one of the most progressive causes, be retarded at a time when it unquestionably is attracting more attention than ever; when the most erudite of this country and Europe are carefully examining into its claims and succumbing to the mass of evidence continually aggregating in its favor?

I answer, true, there never was a time in its history when its phenomena attracted more attention, or as much; and this fact will doubtless prove that, instead of being retarded, it is triumphantly marching on to victory. But it must be remembered that it is the phenomenal phase which is receiving so much attention, and that, in spite of the knavish designs of unprincipled mediums and numerous charlatans who are continually preying upon an over-indulgent and credulous public. It may at first seem strange that the phenomena of Spiritualism should receive such general attention and absorb as it were, fully two-thirds of the interest manifested in Spiritualism, while its philosophy should, to a great extent, be ignored, or in other words, slighted. Upon taking a general survey of the field, however, it will be seen that there are grave causes which operate against a successful promulgation of the philosophy of Spiritualism, but which in no way interfere with its phenomenal phase.

The phenomena of Spiritualism, it must be borne in mind, are really its fundamental basis (without it the philosophy would be worthless, or at best no better than the theological teachings of the Christian Church) and are at all times, under proper conditions, susceptible of ocular demonstration. It does not require the presence at a circle of an adept in science, a learned philosopher or a metaphysician, in order to have manifestations occur, therefore, the doors of spiritual phenomena are thrown wide open, and whoever desires, can enter its Temple, and if possessed of latent mental powers, develop them, or commune through the instrumentality of others with the loved ones gone before.

Not so with its philosophy. It requires keen, astute and master minds to clearly and effectually elucidate the glorious truths involved therein. It requires no ability to become a medium, no previous literary training, no close study, no deep researches; but it does require much erudition in order to become a successful expounder of the Philosophy of Spiritualism. Now it is a conceded and lamentable fact that the spiritual rostrum can boast of but few—very few—advanced thinkers or master minds. Its majority of speakers are to a marked extent lacking in the requisite qualifications, and it is to this, fact primarily, the sluggish condition of Spiritualist associations and the lack of interest therein can be attributed. The inquiring mind failing to find sufficient food for thought, where above all places he expects to find it, either gets callous on the subject of Spiritualism, or devotes more time and attention to its phenomena, neglecting almost entirely its rostrum.

Now, I may ask, why should this be so, considering the vast number of highly cultured and intellectual minds more or less identified with Spiritualism? Why should Spiritualist rostrums suffer for want of competent expounders of its glorious truths, when it numbers among its avowed adherents men of scientific and literary attainments by the hundred? I can only base my reply on experience and observation, and it has been my privilege to observe the condition of many societies throughout the country. I believe that Spiritualists alone are to blame for this lamentable state of affairs. To fully elucidate would require much space; I will, therefore, briefly summarize.

1. The lack of interest manifested toward the philosophical teachings of Spiritualism as promulgated from the platforms of the various societies, may be attributed primarily to the lack of sufficient lecturers possessed of the necessary qualifications, literary, scientific and philosophical.

2. The dearth of efficient platform advocates may be attributed to the lack of inducements to enter the field and not to the unpopularity of the cause, as is erroneously supposed by many.

3. The inability of societies to hold out sufficient inducements to men and women abundantly qualified for the work, is owing: (a) To the inactivity of Spiritualists of wealth and influence, who hold aloof and render no service to the cause whatever, patronizing the Universalist, Unitarian or other denominational churches, and co-operating therewith instead of endeavoring to advance the cause dearest to them of the truth of which they are convinced.

(b) The continued dissensions existing among those who do take an active part and who should strive to conduct the affairs of the respective societies harmoniously and efficiently instead of jarring with one another and creating discord, to the detriment of the cause.

4. The lack of financial aid and co-operation on the part of Spiritualists as a whole.

To me, these seem to be some of the principal causes which retard the progress of Spiritualism as a whole. Of course, I do not claim in-

fallibility on the subject; I have merely stated my views—my honest convictions.

I find the same apathy existing in almost every place I visit. At Denver, Col., there is what should be a large and prosperous society, but it labors under the same disadvantages and does not receive the hearty co-operation merited. It is to be hoped that by judicious management and an awakening of the influential Spiritualists of the city it will grow in influence and prosperity.

To Judge F. Tiltford (of Denver) I am indebted for many courtesies. He is a staunch Spiritualist and noble advocate of the good cause. His esteemed wife is also a firm believer and together they oftentimes hold communion with departed ones. Well may they rejoice in a knowledge of the fact that this is but the beginning of a never-ending existence. Mr. Hugo Freyer, publisher and editor of the *Colorado Courier*, a German weekly of much influence, is also one of the earnest workers connected with the spiritual movement. Through the columns of his paper, he assured me, he does not fail at times to give his many readers a good feast of the things pertaining to that which "we know to be true."

A very remarkable case of what I term spirit interposition occurred on the afternoon of January 30th. At 1:30 P. M. of that day I left Cheyenne, Wyoming Ter., on the U. P. R. R. for Salt Lake City. The train up to that time was about five hours late, having been snow bound. An altitude of eight thousand feet on the Rocky Mountains (the highest attained by the U. P. R. R. between Cheyenne and Ogden) had been reached and the ponderous locomotive with its train of cars freighted with human beings was descending a steep declivity at the rate of twelve or fifteen miles an hour, when suddenly the axle of the car, in which I was sitting conversing with a Presbyterian minister, broke and the car jumped the track. The train was stopped just in time to prevent its being derailed, and the locomotive was detached and sent forward to summon a wrecking car to repair the damage.

After a delay of three or four hours the passengers began to get somewhat impatient and assembled in small groups in the different cars discussing the situation. Sitting by the stove in the damaged car, I noticed a brakeman who seemed in deep thought. Approaching him I inquired the nature of his thoughts. He replied that he could not keep thinking what a narrow escape all hands had. Further questioning elicited the following in substance: "He was rear brakeman of the freight train which shortly after the accident had stopped within a few yards of our train and was then waiting for us to move on. It was customary to descend the grade where it then stood, at what may be termed a fast rate of speed for down grade, 'but,' said the brakeman, 'this afternoon, while the train was going at its usual rate of speed, something indefinable seemed to whisper to me, 'Down brakes! there's an accident ahead!' At first he heeded not, but supposed it was merely imagination, when again and again the warning came and he could not resist the impulse to 'down brakes!' Soon after the flagman from our train was seen by the engineer flagging, 'Danger ahead!' but, if the brakes had not then been down, it would have been too late to stop the freight train, for with the impetus it had and its close proximity to our train the brakes could not have been applied in time and with sufficient success to prevent the untimely death of every passenger in the cars."

This is a very remarkable case of timely rescue by some wise spirit, and the more so when it is taken into consideration that the brakeman of the freight train knew our train was two hours ahead of the freight, and had no reason in the world for putting on the brakes at the time he did, except in deference to what he supposed to be an imaginary voice. It may here be noted that the voice did not proceed from any human being—it did not appear to him to be an audible voice, neither was it possible for any human being to have warned him at that distance in time to avert what might have been a sad calamity.

At Salt Lake City are many Spiritualists but no society. The Mormon religion is of course in the ascendancy and monopolizes both Church and State. Spiritualism is, however, gradually inoculating the Mormons, or rather spreading among them, and will I hope, in time make itself felt. At present the great "Know alls" of the Church of Latter day Saints, like many of their brethren of the Protestant Church, attribute the phenomena to his Satanic Majesty. Mr. D. F. Walker, one of the leading business men of the city, is also one of the most prominent Spiritualists. It was my pleasure to pass a very pleasant evening at his house and listen to an account of very remarkable phenomena witnessed by him. He is himself a fine sensitive, and is gradually developing the phase of clairvoyance.

In conversation with Mr. Geo. A. Cannon, ex-representative to Congress from Utah, and the virtual head of the Mormon Church, and a strong advocate of polygamy, having himself three wives, he informed me that the Mormons do not believe in spiritual phenomena, but believe in prophets and the laying on of hands.

Salt Lake City, Feb. 4.

Mr. S. N. Rhoads has given evidence which proves that turkey-vultures are directed to their prey from great distances by their sense of smell, and not by sight alone. He partly uncovered a spot where a horse and a cow had been buried some years before, and in a few hours buzzards were attracted to the spot in great numbers. They must have been guided by smell, and, as Mr. Rhoads could detect no odor when directly over the burial place, it is shown that their smelling power is marvelously delicate. Gosse relates an instance in which vultures circled round a house in Jamaica where some spoiled meat was hidden.

Dr. Oliver Wendell Holmes, in a recent letter, said: "I have written many verses, but the best poems I have produced are the trees I planted on the hillside which overlooked the broad meadows, scalloped and rounded at their edges by loops of the sinuous Housatonic. Nature finds rhymes for them in the recurring measures of the seasons. Winter strips them of their ornaments and gives them, as it were, in prose translation, and summer reclothes them in all the splendid phrases of their leafy language. What are these maples and beeches and birches but odes and idylls and madrigals? What are these pines and firs and spruces but holy hymns, too solemn for the many-hued raiment of their gay deciduous neighbors."

A truthful remark by an exchange: "The young man who tampers with alcohol is inviting a blight to settle upon his name and character, and a curse more bitter than death to take possession of his fond hopes and bright prospects." Boys, this is a nice thing to paste in your hat where you can be reminded of it when tempted.

St-Vitus Dance is a distressing malady. There is but one cure for it. *Samaritan Nervine*.

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

SPARROWS ON THE TELEGRAPH WIRES.

Little birds sit on the telegraph wires,
And chatter, and flutter, and fold their wings.
May be they think that for them and their strings
Stretched always on purpose, those wonderful
And perhaps the thought that the world inspires
Did plan for the birds among other things.

Little birds sit on the slender lines,
And the news of the world runs under their feet;
How valueless, and how lowly declines
How kings with their armies in battle meet;
And all the while, the soundless signs,
They chirp their small gossipings, foolish sweet.

Little things light on the lines of our lives—
Hopes and joys and acts of to-day;
And we think that for these the Lord contrives,
Nor catch what the hidden lightnings say,
Yet from end to end his meaning arrives,
And his word runs underneath all the way.

Is life only wires and lightnings, then;
A part of that which about it clings?
Are the thoughts and the works and the prayers of men
Only sparrows that light on God's telegraph strings?
Holding a moment, and gone again?
—Nay, he planned for the birds with the larger things.

—Mrs. A. D. T. Whitney.

Jennie McCowan, M. D., has been re-elected president of the Scott county, Iowa, medical society.

Anna J. Norris has taken the pastorate of the Unitarian Church at North Platte, Neb.

Miss Elizabeth Richards, who died last week at Wilmington, Delaware, had taught school for nearly fifty years, and in several instances had had among her pupils successively members of three generations of the same families.

Miss Ella Wheeler, the poetess, is to be married in early spring to a Mr. York of New York City. Miss Wheeler is twenty-six years old, and with her pen has earned and paid for a lovely little home, in which she resides with her mother and a younger sister whom she has educated.

Mrs. Quinton of Philadelphia, secretary of the Women's National Indian Association, recently lectured in Providence, R. I., on the Indian problem. For our present Indian policy, Mrs. Quinton had nothing but warm praise. It is Secretary Teller's excellent educational policy, she said, that the national and local auxiliary societies are endeavoring to promote.

The best farmer at Snow Spring, Ga., is said to be a woman seventy-two years of age, who has been a widow for thirty-five years, and has managed her own business successfully. Last season she raised more cotton than any of her neighbors.

An enterprising young lady in San Francisco travels about the streets with a neat little kit, mending jewelry and fancy articles. She is said to be doing very well. Another occupation, that of commercial traveller, is open to women. Miss Ella Greene of St. Louis, receives a salary of \$1,800 yearly in that capacity.

Mrs. E. T. Oakes Smith, who has been living in retirement for some years, has been lately reading essays before parlor gatherings in New York. The first took place late in February, in the hospitable house of Mrs. E. Hermann. A large and cultured audience listened with great delight to her "Reminiscences of Emerson," in which just those things were told of the daily life and habits of the sage of Concord which his admirers would like to hear. The narration never descended to gossip, but touched with a light and delicate grace upon his inner life and the mode of its manifestation in the social circle.

Mrs. Oakes Smith afterward gave an interesting lecture on marriage, at Dr. E. P. Miller's in New York. The speaker was at one time one of the social and intellectual stars of the literary firmament with such persons as Poe, Drake, Halleck, Bryant, Frances S. Osgood and Mrs. Emory. Mrs. Oakes Smith is a distinguished looking person, now over seventy years of age, and is full of interest in all that concerns womanhood or the welfare of the race.

The *Tribune* contains the following summary of the opportunity for study in Harvard: "From the first, the most able professors of Harvard have given every aid to the Annex by cordial interest, by wise counsel and personal instruction. Professor Peirce says: 'The courses most frequented are those of the most serious character. Among my pupils I have found some of marked excellence, and all have given evidence of ability and serious purpose.' Professor Byerly adds: 'The average has been invariably higher in my Annex classes than in my college classes.' Professor White says: 'I have met, uniformly, great earnestness and ability of a high order.' Professor Lane writes: 'I sincerely hope the Annex will be sustained in every possible way. Every one of these young women is a missionary; in training one you may be training hundreds.' Some of the Annex students are training from love of study, and the desire of making the most of themselves; many are teachers taking special advanced work, or young women fitting for the teacher's life. Among the former students of the Annex are several teachers of classics and mathematics in schools of the East, two principals of classical schools in Kansas and Montana, a professor of astronomy in Carleton College, Minnesota, and teachers of Greek at Vassar and Wellesley Colleges. The Annex is not a rival of any woman's college. It fills a different plan; situated in a great university town, and possessing the privileges of the great Harvard library and the instructions of the Harvard professors, each of whom has given his life to his particular branch of learning, the Annex offers advantages beyond those of any woman's college. With an endowment fund of \$100,000 the Annex may have an official connection with Harvard University, and the successful beginning will have an assured continuation.

WENDELL PHILLIPS ON WOMAN.

One of the most beautiful traits of character of Wendell Phillips, was his love of the invalid wife with whom he had lived happily for more than forty years. They first met at an anti-slavery convention and she was then debilitated by disease. They married, expecting to be separated by death in a few months or years at the longest, yet she still survives. She always cheered and strengthened him for the work of reform to which he was devoted. His only regret in going was that he must leave her.

In this connection it is well to recall the following extract from the address which Mr. Phillips gave at the funeral of the wife of his life-long friend and co-worker, Mrs. Wm. Lloyd Garrison. They show the strong, clear, spiritual perceptions of the man:

"How much we all owe her! She is not dead; she has gone before, but she has not gone away. Nearer than ever, this very hour she watches and ministers to those in whose lives she was so wrapped, to whose happiness she was so devoted. Who thinks that loving heart could be happy if it was not allowed to minister to those she loved? How easy it is to fancy the welcome of old faces have given her! She has not left us; she has rejoined them."

And again, in his remarkable address in Cambridge before the Phi Beta Kappa Society, not yet three years ago, Wendell Phillips uttered these memorable words:

"Social science asserts that woman's place in society marks the level of civilization. 'From its twilight in Greece, through the Italian worship of the virgin—the dreams of chivalry—the justice of the civil law and the equality of French society—we trace her gradual recognition; while our common law, as Lord Brougham confessed, was, with relation to woman, the opprobrium of the age and to Christianity. For forty years, plain men and women working noiselessly, have washed away that opprobrium; the statute books of thirty States have been remodelled, and woman stands to-day almost face to face with her last claim—the ballot. It has been a weary and thankless, though successful struggle. But if there be any refuge from that ghastly curse, the vice of great cities, before which social science stands pallid and dumb, it is in this more equal recognition of woman."

THE VICTORY.

"If in this critical battle for universal Suffrage, our fathers' noblest legacy to us, and the greatest trust God leaves in our hands—if there be any weapon, which, once taken from the armory make victory certain, it will be as it has been in art, literature, and society, by summoning woman into the political arena."

"The London Times proclaimed twenty years ago that intemperance produced more idleness, crime, disease, want and misery than all other causes put together; and the Westminster Review calls it a curse that far eclipses all other calamities under which we suffer, and if universal Suffrage ever falls here for a time, permanently it cannot fail. It will be through rum entrenched in great cities and commanding every vantage ground."

A Queer Caterpillar.

The queerest thing I have seen out here, says M. D. Conway in a letter from Australia, is the so-called burrbrush caterpillar or vegetable caterpillar. This also is found in New Zealand, where the natives name it "Awetohotote," but I have two specimens found in Tasmania. The plant is a fungus, a sphaeria, which grows seven or eight inches above the ground, generally in a single stem, round and curving at the end like a serpent. This end is thickly covered with brown seed for three or four inches. It grows near the root of a particular tree, the rata. When pulled up its root is found to consist of a large caterpillar three inches long, which, when dissected, is found to be solid wood. Every detail of this grub is preserved. The sphaeria grows out of the nape of its neck. It is supposed that when this grub (that of a large moth) burrows in the ground one of the seeds gets between the scales of the neck, strikes root and completely turns the interior of the creature into its own substance. Only the skull is left intact, no smallest rootlet appearing anywhere. The aborigines also eat this pure white grub, and a friend tells me that, taken raw, it is delicious. The New Zealanders also burn the caterpillar root and rub it into their tattoo wounds.

Magazines for March.

MISCELLANEOUS NOTES AND QUERIES. (S. C. & L. M. Gould, Manchester, N. H.) Contains answers to queries and valuable notes which will be found of service to teachers and students.

THE HERALD OF HEALTH. (M. L. Holbrook, M. D., New York.) Articles under the following heads will be found interesting, viz.: General; Answers to Questions; Topics of the Month; Studies in Hygiene for Women.

THE PIRENOLOGICAL JOURNAL. (Fowler and Wells, New York.) Contents: Theodore Parker; The Territory of Alaska; The Poetess of Ancient Greece; Science a Little Mixed; Men of Ideas; Signor Mario; A Revised Classification; The Social Ideal; Some General Observations on Amatenness; Duncan's Motto; The Head as an Aid to Constitutional Diagnosis; Brain Work; How to Grow; Notes in Science and Agriculture; Poetry; Editorial Items; Answers to Correspondents; Personal; The Library.

THE HOMILETIC MONTHLY. (Funk & Wagnalls, New York.) This number presents a full, varied and interesting table of contents, suited to the tastes and wants of the large and cultured class of thinkers and workers which looks to it for mental stimulus and instruction. We note a change in the subtitle of the work indicating a wider range of topics. The editorial departments are brimful of bright, condensed, suggestive thoughts on a great many subjects bearing on preaching and pastoral work.

Copples, Upham & Co., Publishers, 283 Washington Street, Boston, issued March 1st, "Boating Trips on New England Rivers," by Henry Parker Fellows, illustrated with thirty illustrations from drawings by Willis B. Beale, and five route-maps. Mr. Beale is a promising young artist now studying in Europe, and son of Dr. Joseph Beale of Greenfield, Mass. The illustrations are very attractive, done with a few bold lines, with a marked poetic touch. Among others is a view of the old North Bridge at Concord, where the first battle of the Revolution was fought. There is, besides, a very fine view of the Wayside, Hawthorne's home in the same old historic village, and also a picture of his residence in the fashionable region of Lenox, and his writing-desk. The sketches are bright and breezy and add much to the interest of the narrative, while the route-maps readily enable the reader to trace the author's wanderings, and will no doubt be heartily appreciated by voyagers on the rivers.

Books Received.

THOMAS PAINE, THE APOSTLE OF LIBERTY. By John E. Remsburg. Boston: J. P. Mendum. SESAM AND LILLIES. By John Ruskin, M. A. New York: John B. Alden.

THE ETHICS OF THE DUST. By John Ruskin, M. A. New York: John B. Alden.

THE CROWN OF WILD OLIVE. By John Ruskin, M. A. New York: John B. Alden.

THE CHINESE CLASSICS. By James Legg, D. D. New York: John B. Alden.

LYCEUM LECTURES. Delivered at the Cavendish Rooms, London. By J. J. More. London: Proctor & Morgan. Price 1s. 6d. Vols. 1 to 3, bound in one vol., pp. 64, ten cents.

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Have you Malaria? "Kidney-Wort" cured me from chronic weakness after years of unsuccessful doctoring. Its worth is a fact. M. W. Deveraux, Mechanicsville, Iowa, Mich.

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SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, March 15, 1884.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

"Celestial Bodies."

On the first page will be found a discourse on "Celestial Bodies," delivered at Central Music Hall on Sunday, the 2nd inst., by Prof. Swing. Evidently he has felt the slowly and surely changing thought of the times on these great spiritual realities,—felt it and shared it gladly, it is to be hoped. Some preachers submit to the inevitable, and yield when they cannot do otherwise; others look for new light and accept it as a blessing. Mr. Swing is usually held to be of the latter class—not large in numbers, but a glorious remnant in the clerical ranks.

A few years ago he said (as quoted by Epes Sargent in his "Scientific Basis of Spiritualism"): "In modern Spiritualism the mind falls into a trance, and is eloquent without labor, wise without study, artistic without study or taste, clairvoyant without eyes." Mediums become "geographers without travels, readers of the strata of the earth without sinking a shaft." Hence he argues, Spiritualism is "a new effort to leap over the great mediatorial laws" by which individual effort, skill and labor, "must be used for the accomplishment of an object."

On this Sargent well said: "The facts persist notwithstanding our disapproval of them. Instead of taking the trouble to verify them experimentally, the critic sits in his closet and evolves his objections from his own a priori speculations. So Melancthon, and other great men, instead of qualifying themselves by study to pass an opinion on the Copernican system, raised futile objections out of their limited knowledge. . . . When, as Richelieu relates, the French pre-voist of Pithiviers, while playing cards in his house, suddenly hesitated, mused deeply, and then solemnly said, 'The King has just been murdered,' and it proved true that at that same hour, Henry IV. was assassinated. Was not the officer wise without study, clairvoyant without eyes?"

This is but one of hundreds of equally well-proven narrations of clairvoyance and seership. The words of Mr. Swing, in those past years, only reveal a contempt based on an ignorance pitiful to every intelligent Spiritualist. Now he says:

"There is nothing anti-natural in high Spiritualism as held by many; for if our dead pass into other bodies there is no reason for assuming that a celestial form must have an earthly weight and density and be tangible and visible to our senses. God himself cannot be seen or touched by our senses. The fault is in our senses and not in the being of the Creator. Hence the invisibility of the dead is no proof of their annihilation, but it is only a proof that they have passed out of the horizon of our senses. Spiritualism is not therefore an absurdity, but it is only a theory that awaits proof. This proof has so long been absent that many of us feel that in these years man is cut off from such communion and must wait for death to transfer him to the spiritual country, but we are not in any condition of information to find any logical fault with those who can, in this life detect the presence of those who have passed through the valley of dissolution. They are fortunate in having found a path between the two worlds."

"Uncertain as to the attitude of the noblest Spiritualists we are certain that the Materialists are in gross error in their estimates of the universe."

The latest utterance shows a change of mood, a new respect, an admission, indeed, that Spiritualists are "fortunate in having found a path between the two worlds." We give him due credit for this healthful change,—which is not only in his receptive soul but in the very air. But he says: "This proof (of Spiritualism) has long been absent." It may be absent from those who do not obey the Scripture, "Seek and ye shall find," but surely he must know that it is present to millions who have sought it carefully and diligently, and that among these are some of the noblest and most gifted men and women of our day.

Spiritualism offers its abundant proof—with clairvoyance and our other interior spiritual faculties as its allies—of the continuous and unbroken personal life of man, here and beyond the grave; of the immanence and positive sway of mind over matter; of the glory and beauty and naturalness of large parts of the Bible, rationally viewed and interpreted in its light. It settles the question of a future life; its proof positive of continuity of life through the outward senses, meeting and confirming the soul's intuition, the voice within which says: "Thou shalt not die!" It shows, too, the shallow and fragmentary folly and false pride of inductive science which ignores the soul of man and the soul of things, leaving out mind, spirit, the ruling factor in a complete science, from its imperfect processes.

Mr. Swing is a ripe and broad student. What subject so important or so worthy of thought and investigation as this? He and others of a choice and goodly company have outgrown miracles and infallible bibles and like dogmas, and are aloft without a constructive and rational spiritual faith and knowledge; without a key to a true Bible exegesis; without a deep and strongly uplifting inspiration leading them to affirm great spiritual verities with conquering power, and are on the verge of such feeble conceptions of life and immortality as this gifted preacher expressed in a late discourse on Wendell Phillips.

"High Spiritualism" will give them a solid basis and a conquering inspiration; and their upward path must lead to it.

As a closing word we suggest that the two golden volumes by Dr. Eugene Crowell, "Identity of Primitive Christianity and Modern Spiritualism," are of more value to meet the needs of to-day than a whole library of Bible commentaries and theological discussions.

J. G. J. on "Spiritual Thinkers."

Our friend, J. G. J., comments on an editorial in the JOURNAL of February 23rd, in which it is suggested that an inductive thinker like Matthew Arnold cannot comprehend a spiritual thinker like Emerson. Our correspondent says, in another column:

"Is not the human being constituted as an individualized, unified and balanced organization, endowed with all the faculties, emotional, moral, intellectual, rational and spiritual, that are essential to its true growth and expansion? These faculties are doubtless variously developed as respects individuals, but it requires them all to constitute a true good specimen of humanity. It requires them all to completely endow the human spirit; and all, therefore, may be considered spiritual faculties; and hence all thinkers who bring to bear, in due measure, of each the unified powers of the soul may be termed 'spiritual thinkers.' According to the language of your editorial, this can not be the definition of spiritual thinking that is meant, for it is declared 'impossible for an inductive thinker to weigh and measure the intuitions of a spiritual thinker.'"

His definition is just ours, as to spiritual thinking. His summing up of "emotional, moral, intellectual, rational and spiritual faculties" is correct; but the materialistic and inductive thinker ignores "intuitional and spiritual faculties," and of course cannot comprehend what he ignores. Emerson says: "Man is an intelligence served by bodily organs," making the spirit's supreme and active. Davis says, in substance, nearly in our words: "Something of all elements below man, something of all essences and spiritual powers in the universe, are in man, who is akin to all and intuitively seeks to know all."

The Materialist makes the outer shell we call matter king, and spirit its dependent subject, with a transient life, ending in the case of man with that of the body. Pure induction is the materialistic method; induction and deduction combined make the perfect method, as our correspondent clearly sees and says; and each must test and verify the other. Intuition discovers, and experiment verifies and maps out the path. Emerson was an intuitive thinker, Arnold is not, and, of course, he cannot comprehend the American philosopher. Emerson would fully endorse our correspondent's clear statement of the varied faculties of man; by Arnold's inductive method the intuitive and spiritual faculties are nil,—impossible to be appreciated by him and his like.

Arnold may be less materialistic than we make him, but that does not affect the argument at all. We take him as a type of a class. Aside from all this, however, Emerson is far the greater man. Without wish for discussion, this brief explanation is due our valued correspondent.

Since the foxes established their burrow in Ottumwa, Iowa, it seems a favorite resort for others with characters more or less questionable. One W. F. Peck, an ex-manufacturer of bogus spirit phenomena, is now located there, engaged on Sundays in teaching children matters spiritual. This is the fellow whom the JOURNAL exposed some years ago while he was engaged in the "dark circle" trade in Iowa. Formerly he did the "exposing" role in California, but that, together with his wife and helpless children, became uncongenial, and he took up his old trade and a new companion, known to the public as Mrs. H. S. Lake. After the JOURNAL had spelt his business, he became enamored of the Bennett-Wakeman League, and travelled about the country entertaining these motley gatherings by singing "Paddy and the Pig," and low travesties on Christian hymns. His life has, it will readily be seen, made him eminently qualified to instruct children.

Madame Blavatsky, the ex-circus rider, who has of late years so increased in avoidpols as to render it more comfortable-like to ride theosophy, is suffering from ill health and has left India for France. Where, O! where are the Himalayan Brothers? Where is Koot the Captain? This all-powerful gang of wonder workers should come down from their secret retreat in the mountains and cure the old lady who has served them so well.

Suicide of a Spiritualist.

A New Orleans correspondent sends us articles from the San Antonio (Texas) Express and the City Item of New Orleans on the late suicide of Thomas H. Howard, at San Antonio. He was from New York, an able lawyer in New Orleans for some years, and literary editor of the Express when his earthly career ended; a man of warm affections, intense feeling, brilliant talents and a tinge of eccentricity in his character. These journals speak of him with great kindness, and of his surviving wife and family in like humane spirit. The Express describes him as "an old man bowed down with the weight of many years and disease," and tells of his taking a fatal dose of morphine in his lonely room, his family not being with him. It gives also his views of suicide, written in 1882 for the Evening Light, and found marked in his room. They are as follows:

SELF-MURDER.

T. H. H.

"The man who commits suicide loses everything but what he proposes to get rid of, and acquires nothing except what he does not seek. The change he brings upon himself affects only situation and effects only deprivation. He multiplies the troubles from which he expects relief ten thousand fold, and runs upon ten thousand new, far worse. He can not live any other life, and takes away from himself the means of living this. Living this way is the only way to the next and it must be lived. There is no getting across fields or jumping the passage, no changing what is to be done—no escape from a little of it. If there were escape, the boat would be the only way to the next, the unfortunate thinks he is doing. The suicide considers the author of Life an infinite fool. There are worlds above us, worlds without end, throughout the infinite space, but no one enters any until invited, no one will be invited till fit. Fitness for the next is to be acquired only here. The suicide throws away his natural body, and will have to get along in the natural world without it. The boat gives him for his voyage he destroys, and he will have to make it as he can. This, to be sure, is true of others, but they have sympathy and aid from each other and from all about and above them. The suicide none, for what a man feels, in any world he is. The sense of this intrusion drives him ever deeper. He is nowhere welcome. Not that he is repelled, but repellant. The mental troubles he sought to escape are burned in his brain. His whole mental condition remains unchanged, except deeper death, which is but the passing of the interior or spiritual body out of the natural body. Man is mind. The thoughts, affections, desires, and the man. These are not changed. His relations with the natural world are not changed; he has multiplied and intensified all his sins and thrown away all his blessings, of which the world is full for him, could he have discovered them and separated himself from the stinking social ogres. Idiot, do anything but suicide."

Our correspondent gives his views of the matter in the following communication.

THOMAS H. HOWARD, SPIRITUALIST AND SUICIDE.

To the Editor of the Religio-Philosophical Journal.

So rare a thing is it for such an intelligent Spiritualist to commit speedy suicide, that one can readily believe it was involuntary with Mr. Howard, even had he not so protested and portrayed its evil consequences; and whilst it may be pronounced an act of insanity where precipitated by obsession or from surcease of mental or physical agony, it seems unreasonable to declare such always. If suicide be only self-destruction, all violations of laws that lead up to death are but slower steps to it; and when there can be found any sane human adult, that has not some time acted against his or her convictions, and in defiance of consequences, it will be time enough to pronounce as a rule those insane who lay violent hands upon their bodies. While we should regret the lack of force or nerve required to bear any of the ills of this life, let us not go to the extreme of pronouncing such arbitrary, fearful consequences of suicide as Mr. Howard portrays. The act of voluntary suicide is but the last of the many steps that led up to it; but one of the legions that will have to be regretted or retracted, here or there, by each of us, before we assume that firm standing that essays to higher ones.

We are all suicides in the degree that we do violence to the physical and spiritual laws of our organizations—no more, no less; just as much so, as those were sinners above all others, upon whom the tower of Siloam fell in Christ's time.

J. McD.

The well-balanced and much enduring man bears his ills and bides his time. This gifted but unfortunate man was overborne by disappointment, acting on his sensitive but unbalanced temperament. The healthful man, in his earthly body, is not obsessed or wholly psychologized by any mortal or any spirit. Obsession or such psychological control as makes one person habitually the tool and creature of another's will, does not come to the healthful and self-reliant. The self-poisoned soul is its own master. It may be occasionally swayed and influenced, but it is not for any length of time the blind subject of another will, driven to acts it knows and feels to be evil and unwise. We commend to especial attention our correspondent's suggestions on self-destructive habits.

He is an ex-priest, ex-Universalist preacher and a late accession, if not addition, to Spiritualism. He still prefixes "Reverend" to his name, apparently for business reasons. He is popularly supposed to be a lineal descendant of one of the survivors of the old unpleasantness at Donnybrook Fair and to inherit his ancestor's pugnacity. He is noticeable in public assemblies, owing to his rich brogue, unusual abdominal and cerebral development and persistent previousness. Not having had as much free advertising as his ambition craves, he lately sought to secure a supply through the JOURNAL. He hit upon the scheme of adding to his importance by making his communication appear to be an official document with his name attached as corresponding secretary. Mailing duplicate copies to the JOURNAL and the O-S-P-O-E, he evidently anticipated wide and cheap notoriety. Alas for his hopes, he got it cheap, but not wide; the JOURNAL in accordance with its long established rule of treating such duplicates as advertisements, declined to insert. But if the gentleman of the variegated religious record and bellicose nature, thinks his abdominal brain will be better nourished through the results of an advertisement in the JOURNAL, his letter will be published on receipt of a dollar a line therefor.

Correspondents of the O-S-P-O-E are hastening to correct the statements of J. L. O'Sullivan, lately published in that paper. This is hardly worth while; the story was as correct as any other he has written for that paper and more correct than those illustrated with pictures of spirit molds, published some time since.

Shea Wants His Outfit.

The JOURNAL's readers will recall the "persecution" of one Dr. J. Mathew Shea, better known in various parts of the country by the alias "Dr. Mathew." It will be recalled that on last Thanksgiving eve when this Hazard lamb was giving a materializing séance, he was seized by the police and that this seizure was planned and successfully accomplished by the aid of a Spiritualist, with the knowledge and approval of the JOURNAL. It was the evening for the White Prince, a most powerful and radiant spirit, to materialize. At the appointed time W. P. appeared in all his gorgeous gear; but alas, his career was brought to a disastrous close and the ancient but muscular spirit was found after a severe tussle to be none other than the Irish patriot himself. Now this was, according to the theory of Cross & Co., no evidence of fraud on the part of the O'Shea; it was only a case of transfiguration; the medial power being depleted, the spirit was obliged to use the form of his medium, "disfigured" (i); or, according to the astute Italian, Damiani: (see his account of the late Bastian exposé in Light) "It is the old, old story conveying the often repeated lesson that you cannot take hold of the spirit without causing an instantaneous rushing of the medium into it" (2). At the time of the aforesaid exposé the man Shea or Mathew, or whatever his name is, declared that the torgery exhibited as taken from him was not his, but had been brought there by the bad men who caused "the instantaneous rushing of the medium into" the spirit White Prince. Now, however, finding Chicago an uncongenial place and "conditions" bad, he has made a demand upon the police Captain for the paraphernalia, claiming it as his property. Spiritualists of the JOURNAL school will undoubtedly say this demand is a superfluous corroboration of the fellow's guilt; but they will be told by the Banner of Light faction, that spirits often take clothing, masks and other paraphernalia into the cabinet with which to "make up," as it saves "drawing" so on the poor medium; and by the same token the captured goods belong to Shea or Mathew, whichever his name may be, as the only earthly representative of the returning spirits. The following is a partial catalogue of the spirit outfit:

One long white robe.
One white wig.
One set whiskers, of long white hair.
One crown, studded with precious stones and ornamented with four long white plumes.
One pink sash, made of mosquito netting.
One pair eye glasses.
(The above is a list of White Prince's wardrobe.)
One small mask for Snow Drop, an Indian maiden.
One black veil for a colored woman.
One white robe and false beard used to personate President Garfield.
One dark veil, generally used to represent whiskers.
Three canary whistles.
It is surmised that "the persecuted" is discouraged, as it were, and intends leaving town, but the JOURNAL assures him he need not be downhearted. Formerly some of the leading lights of Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond's meeting acted as "steers" to Shea's den, and now that the often re-incarnated and much married individual has returned to Chicago for a brief stay, Shea should linger yet a while, at least until "Water Lily" and "Sapphire" wend their way elsewhere.

GENERAL NOTES.

Lyman C. Howe will lecture at Grand Rapids, Mich., until the first of April.

Mrs. A. L. Davis wants a good lecturer to visit Walla Walla, Washington Territory.

A. B. French has lately been very busy in filling engagements to lecture in Indiana and Ohio.

Father Mon, an eloquent Jesuit, is banished from Spain for a sermon offensive to royalty.

In Mr. Salter's lecture published last week, the word "extremely" in third column, thirty-third line, should have been "externally."

Dr. Mary Wolfe, of Cincinnati, O., is visiting Jacksonville, Fla., with her father, Dr. N. B. Wolfe.

Poor Sinnett, as the JOURNAL is credibly informed, lost his government appointment in India through his connection with theosophy.

Mrs. F. E. Johnston will be in St. Louis from March 6th until April 1st; from April 1st to May 1st at Dallas, Texas. Her post office address is Troy, Ohio.

We are requested to state that Mrs. S. E. Bromwell, the medium, still resides at 435 West Madison street, where those wishing to consult her, can do so.

From E. G. Granville, M. D., we have received an invitation to attend the Commencement Exercises of the Kansas City, Mo., Hospital College of Medicine, March 14th.

Dr. Warren White, the magnetic healer, of Richmond, Ind., called at the JOURNAL office, last week. He is at present stopping at 568 West Lake street.

O. P. Kellogg is engaged to speak for the First Society of Spiritualists of Philadelphia, during the month of March. All communications for him should be sent to 1,114 Spring Garden street, Philadelphia, Pa.

J. H. Tompkins of Grand Rapids, Michigan, writes: "We shall celebrate the Anniversary of Modern Spiritualism, on March 29th and 30th, at Science Hall in this city. Speakers: Lyman C. Howe, Mrs. Sarah Graves, J. P. Whiting, and we hope, Dr. A. B. Spinney and yourself. Mrs. A. E. N. Rich of Jackson, will recite several inspirational poems."

The consumption of intoxicating liquors in Belgium has increased sixty-six per cent. in thirty years. Insane cases have increased one hundred per cent. in the same time.

The eminent Bible scholar, Rev. Dr. Philip Schaff, is to contribute to the April number of the North American Review, an article on the Development of Religious Liberty.

We are glad to learn from Dr. E. G. Granville of Kansas City, Mo., that Miss Susie Johnson's lectures are giving excellent satisfaction there, her audiences having steadily increased.

J. Frank Baxter lectured March 2nd and 9th at Haverhill, Mass. The last three Sundays of March he lectures in Troy, N. Y. On the afternoon of March 31st he delivers an Anniversary address in Boston.

Owing to the crowded condition of our advertising columns, we are unable to publish a list of mediums regularly, but persons desiring can always get a list by calling at this office.

B. F. Underwood has been lecturing at Kansas City, and St. Joseph, Mo., and Columbus City, Danville and Muscatine, Iowa. He is announced to speak at Jeffersonville, Ind., Louisville, Ky., Alliance, Ohio, and other points farther east.

Slavery still exists in China. The female slaves are by far the most numerous. The average price is from thirty dollars to fifty dollars per head. Young and healthy girls of twelve sometimes bring as high as one hundred dollars.

Henry George told a sympathetic audience of Sky Crofters that they had as much right to the land as to the air, and said he was surprised that a religious people who knew the Bible should tolerate the existing arrangements between landlords and tenants.

Col. Olcott is about to Barnumize London in person, as he finds it difficult to raise wind enough from his base of operations in India. It looks very much as though Blavatsky and Olcott had squeezed the Indian lemon dry and are now prospecting for a new orchard.

Mr. William and Mrs. Emma Hardinge-Britten will sail for America on the 12th prox., having secured passage on the Oregon. Mrs. Britten will lecture for the First Society of New York City during May. Correspondents desiring her services may address her in care of the JOURNAL.

Lately two gentlemen, one of them a thorough skeptic and the other very critical, called upon Mrs. R. C. Simpson of 45 North Sheldon St., and succeeded, to the astonishment of the one and the pleasure of the other, in securing writing on their own slates under conditions equal to those had by Rev. M. J. Savage a year ago with the same medium.

Having succeeded with all of the accommodating courts in getting rid of two wives, the Fact (?) man, L. L. Whitlock, took to himself a third on the 29th ult. in the person of Mrs. Ida P. A. Smith, known last summer at the camps as Ida Andrews. It might be well for his lawyer to fill up the blanks for divorce number three, so as to save time in case they are needed.

Frederic Harrison, one of the ablest of Comte's disciples in England, in an article in the March number of the Nineteenth Century, undertakes to show that agnosticism is not and cannot be a religion, and the attempt to introduce positivist services with hymns and addresses is mere folly. He says it is not a religion or the shadow thereof, and that it would be better to bury religion at once than let its ghost walk about to disturb our dreams.

Mrs. Elizabeth Reynolds West passed to the higher life February 5th. Mrs. West is a sister of Mrs. David Jones of Utica, New York. She was married to Dr. Jos. E. West, December, 1883. Her health being quite delicate, they went south on their wedding trip, where she was taken with pneumonia, and not having the strength to fight the dread disease, she succumbed thereto. Her remains were brought back to Utica, and followed to the last resting place, February 8th, 1884.

The Dunedin Herald of New Zealand, for a time contained many explanatory communications with reference to The Free Thought Association there, and the withdrawal therefrom of its vice-president, Joseph Brethwaite. The communications of the members merely show a misapprehension of the position of each other, and the casual reader is left in the dark even after perusing their prolific explanations. Charles Bright of Australia, is now lecturing there for the society.

The agitation of the suppression of convict labor in prisons has met with its first success in New Jersey. The legislature of that State has passed a law prohibiting contracts for prison labor. The New York legislature has also in a measure yielded to the demands of agitators by agreeing to appoint a commission to investigate the subject and to report a remedial bill. The problem now confronts the people in both States, What work shall the convicts be put to?

The Trustees of the Presbyterian Hospital in Philadelphia have finally refused to accept the \$2,500 sent to them by the managers of the recent charity ball as the hospital's share of the proceeds of the ball. "It is our conviction," they say in their letter declining the gift, "that it would be inconsistent in us to accept means for the support of the work which the church has given us to do, in its name and under its direction, which the church itself could not accept, which you would neither ask nor expect the church to accept." At the same time they thank the donors for their offer, and express the hope that their motives in declining and the convictions that have constrained them will be so regarded that it shall not be thought that they are uncharitable or unfriendly in their action.

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, Information concerning the organization of new Societies, or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal.

Gerald Massey's Reply to Wm. E. Coleman.

A proper understanding of the "last section" of my work must largely depend on the mastery of all that precedes it, and on following the continuity of the types, including both Christ and the Cross, according to the law of evolution. My book itself must be my permanent reply to Mr. Coleman. Possibly the mass of new matter which it presents, concerning the most hidden origins of the Christian cult, may produce a different impression on different minds. All I ask is a deliberate weighing of the new data, for which I care a thousand fold more than I do for my own dicta. I venture, however, to hint that it is useless to go full tilt against my last section, armed merely with the authority of the canonical gospels—the latest wreckage of a hundred earlier ones—as a trustworthy document.

I am away from my books and notes, but, nevertheless, will put down a few remarks in reply to your reviewer, as his articles may appear. First of all, I have to notice several misstatements in matters of fact.

Mr. Coleman says, "No such person as Jesus ever lived," and this statement he attributes to me! I have sufficiently explained that Jesus (in Greek) as Jehoshua, the son of Pandira, was a historic character, who is the sole historic Jesus known to the Jewish writers; the Jesus whom I have carefully distinguished from the mythical or doctrinal Christ of the Gnostics of Paul, and of the Canonical Gospels. He further declares, that "no trace of Jesus Christ can be found in the world till the first half of the first century." Whereas, in the Book of Esar (one of the pre-Christian Gospels containing the Secret Wisdom or Gnosis), God, as the father, affirmed that his "Son Jesus," whom he also calls "my Son Christ," he "who is now withdrawn from the earth," shall manifest once more or be "revealed with those that be with him; and they that remain shall rejoice within four hundred years." This book being pre-Christian and prior to the first century, the Jesus Christ of it must be pre-historic or "unhistoric" and totally mythical, according to the other data accepted by Mr. Coleman. In this matter of Jesus the Christ, we cannot start with the "history" in our Canonical Gospels.

I need not enter into further details here, to show the Egyptian origin of Jesus as the Son or coming one who, as the Son or Son, is Jesus the Greek and Gnostic Jesus, who was the Christ of the Secret Writings, including the book of Esar; this I have done in my book. Enough that Jesus the Christ began in a mythical and not in any historical character; and that the conversion of the one into the other was at the origin of the Christian cult. It is also unnecessary to point out that the Christ of Paul, who was the "Rock" that led the Hebrews in their desert wanderings, was likewise unhistorical and must have been considerably earlier than the first half of the first century! The mythical or typical Jesus the Christ was first; the historical (?) is last.

In a previous contribution Mr. Coleman had remarked that "if Jesus was a Sun-God, then the earliest accounts of him should be of a solar nature." The earliest accounts of him are of a solar nature, if we know where to look for them. Of this fact the so-called Christian iconography contains absolute proof. The solar disk and the cross of the four corners (that of the crossifying, not the crucifying) constitute the Christ during several centuries of symbolism. The solar glory and the solar rays worn by the typical Christ as the insignia of his divinity, are used to determine the solar nature of the God.

I have copied a small figure of the Child

Christ (Nat. Gen., 2, 437) from the Catacombs, where the original is accompanied by Mary and Elizabeth. The child wears the solar disk and Equinoctial Cross, and is also a portrait of the risen mummy-Christ or the Karast of Egypt. "Primitive Christianity," says Mr. Coleman, "knew nothing of Jesus having been born December twenty-fifth, but when it became paganism, it borrowed that birthday from mythology. This is a reversal of the real process. We are told that as late as the fifth century, Leo the Great was forced to rebuke the 'pestiferous persuasion' of the Christians who were then found to be celebrating Christmas day, not for the birth of Jesus Christ, but for the resurrection of the sun; as it had been and continued to be until the alleged historical Jesus had taken the place of the Sun-God in the minds of his worshippers, and the actual origin of equinoctial Christianity was at length superseded by the belief in a carnalized Christ, for whom the same birthday was continued." *Faut de mieux.*

Mr. Coleman asks me, "How was it that this ram worship of Jesus only began about three hundred years after the Ram-God had been superseded by the Fish-God?" My answer is that it did not begin at that time or in that way. The celestial records contain the true history; and the Jesus of Revelation is the Christ whose type was the ram or lamb; the dates can be determined astronomically and in no other manner. It is noticeable, also, that according to Ptolemy, the Mithraic religion which made so much of the ram or lamb, as a type interpreted astronomically, was established in Rome about the year seventy B. C. I point to this as a link of connection in the mode of bringing on. The Roman catacombs and the Christian iconography will answer for the continuity of the type. The lamb of God was continued, but not begun in the first century. Those who knew the times changed the types. These were the Gnostics, the men who depicted Horus as Ichthys, the Fish; the men who knew the "primitive Christians" being the men who did not know, but who believed in the historic realization of the pre-Christian mythology, and continued the types, without divining their primary significance.

Mr. Coleman says rightly, that if the Christian cult had an astronomical origin, it must have been Ichthyologic, or as he terms it, fishy. It is very fishy. The adoption of the fish-type, however, did not preclude the continuity of the ram in the iconography. Because of the fish sign, Horus was the fish; Bacchus was the fish; the child of Atergatis, the fish-tailed goddess at Assolan, was the fish. The mythical Manifestor being represented by the fish, for a reason adequately natural on the astronomical theory; and upon no other, the Christian Jesus is called Ichthys the fish, whilst the primitive Christians were designated *Pisciculi*, although not after any human being who manifested as an historic fish.

The fish, he asserts, was but little used by the Christians. I refer him to the iconography of the Catacombs; to the Eucharistic fish; to the fish-mouthed Mitre of the Pope; to the *Vesica Piscis* of Rome, and to the fish still eaten on Friday. Like the lamb or ram, the typical fish will be continued long after the equinox passes into the sign of Aquarius. Mythical types persist and have great permanence.

He also asserts twice over that the Christian lamb (or ram, as it is likewise rendered in the Catacombs) represented the Paschal lamb of the Hebrews, and not the zodiacal ram. Is he not aware, then, of a fact so elementary as that the Hebrew lamb or ram was a zodiacal type, and that the cross upon which it was spitted was the sign of the cross? This which he quotes against my view is corroborative of it. Horus was the lamb of God in Egypt; and the lamb or ram of Sebek-Ra, the Persian lamb, the Samasitic lamb, the lamb or ram of the Gnostics, had all one origin in the Kronian Mythos or celestial Allegory. Mere repetition of any old views previously entertained, is not the way to meet my new matter. Nor did I assert that the prophecy in our book of Revelation must have been written before 2,410, B. C.; and Mr. Coleman inquires very gratuitously, "How could a book first written in the first century, A. D., be a prophecy of things happening 2,410 B. C.?" I deny that such a work was first written in the first century A. D. I show the nature of the subject matter to be identical with that in the Persian *Bahman Jashp*, the Revelation not written by John. My reviewer has put the cart before the horse, and if they go at all, it must be backwards. I show that the astronomical dates were so ancient that they preceded the entrance of the Vernal Equinox into the Sign of Aries.

It matters little to me when the "Book of Revelation," as we have it, was written and the mythical matter was last re-applied. I have to do with the nature of the original Revelation—which was Mithraic before it was Christian—the mythical and celestial matter, which certain of the Fathers were very shy and suspicious of, and which nearly caused the exclusion of the book from the New Testament canon. The original matter was astronomical and mythical. As such it can be verified and understood. Where is the sense of telling me that "Jesus prophesies to John that he will soon come again and establish the kingdom on earth?" Or what is the use of such a revelation? Has that prophecy been fulfilled and so proved the history? Or is the coming one that El-Mahdi now de-

*The works of Didron and of Lundy ("Monumental Christianity") are accessible to those who cannot get at the Italian collections.

scending from the Soudan? Or did John also write the *Bahman Jashp*, where the same matter may be found? It is in Revelation as everywhere else, the matter of the mythos was continued and converted into history for those who knew little and believed much. The difference between me and your reviewer here is fundamental and possibly absolute. We are not on the same lines. He assumes the human history which I deny and try to disprove, whether in the four gospels or in the book of Revelation. He takes the writings very simply as they stand and quotes them as if undoubtedly historic and original; as if they proved themselves. But I deny the personal history in the Canonical Gospels, and am able to show how it was taken piecemeal from the Mythos and put together as human history. I now ask to have the total evidence weighed tentatively from this new standpoint.

To begin with, the gospel history contains no historical dates on which to base its data. The supposed historic Herod died four years B. C. Cyrenus or Quirinus was not sent by Caesar to collect the Imperial revenue contributed by the Hebrews until at least six years after the Christian era! That is, where supposed dates are given they are demonstrably unhistorical. And when the comparative method is searchingly applied, the alleged "history" resolves recognizably into the matter of the Mythos, which was pre-existent; and which remained the mould of the history from first to last.

Mr. Coleman in common with many others, postulates a "primitive system of Christianity," for which no evidence can be adduced, because it had no existence in fact; a "primitive Christianity" supposed to have been founded by a personal Jesus and his apostles; a "primitive Christianity" from which gnostics like Marcus are assumed to have been backsliders; the pure personal teachings of which system were perverted by the Church of Rome! My contention is that no such system ever existed, but that Rome was the true bringer-on of the pre-Christian cult, with its types and symbols and identifiable body of dogma and doctrine. All that Mr. Coleman asserts respecting Paul and his doctrine of the flesh and the Jewish law, etc., has been said thousands of times. It is not new, and I hold that it is not true, or rather that it affords no radical explanation. For that reason it affords no true interpretation of Paul's position in relation to the origin of Christianity. My contention is that there was an historic Jesus or Jehoshua, the Nazarene, reputed son of Pandira; and also a mythical Christ, the astronomical or doctrinal Manifestor. I suggest that Paul's real Christ was purely mythical or ideal, because it is one with the Christ of the Gnosis, and the Word or Logos of Philo.

This typical Christ only could have been the "Rock" in the wilderness. This was the only Christ that could come in the end of the world, the Age or *Eon*, because in one chief aspect he was Kronian and cyclical. Once this doctrine is bottomed in Paul's writings, the fleshly Christ becomes impossible. The fleshly Christ is that "other Jesus" whom Paul repudiates. This was the Jesus of Cephas, James and John. Him we know as the Christ carnalized, and this Jesus of his opponents and of that other "gospel" was not the Jesus Christ of Paul. The doctrinal difference could not be obliterated or bridged over. Paul having rejected the "other Jesus," the historical Jesus, the flesh Jesus of his opponents, Cephas and James, cannot afterwards be cited as a witness or testifier to the historic truth of his miraculous history! It is true that there are two voices to be heard contending for the supremacy of two different doctrines in Christianity all through the Pauline Epistles. I have brought out one view; Mr. Coleman seeks to sustain the other. Both are included; and my quotations are as correctly made as his. Both cannot be true; both cannot be one at root; both cannot belong to Paul personally. The Gnostic Christ, by whomsoever set forth, could never be made flesh or become a personal and historic Jesus. This, as I have shown, is Jesus the Christ of Paul, whatever else may now be found in the Epistles.

Paul's Christ was the one in whom the Pleroma of the Godhead dwelt bodily (Col. 2, 9). This was the Gnostic Jesus, called the "perfect star of the Pleroma" of seven powers, and of the seven stars, whose symbol is the star with eight rays portrayed in the Hindu, Assyrian and Roman iconography. This was a pre-Christian, unhistorical and entirely mythical Christ existing, as Paul insists, from the beginning. Paul's Jesus was the "first born from the dead," like the Egyptian Horus. This, no historic Jesus could be! The doctrine of the resurrection and the continuity of life beyond the grave did not wait to be demonstrated at an indefinite date in the first part of the first century A. D. The Christ who was the first-born from the dead to Paul, had always been the first-born from the dead ever since the human mind had evolved a type of immortality. That type of an immortal soul, stained at last in the eighth stage of all the climbing upward, was called the Karast or Krist in Egypt—a name of the risen mummy, the original Christ, the anointed, embalmed or Karast (Eg.), dead, set in heaven as the risen Horus, whose star was Orion, as the Sabu or Karast of the resurrection! There was nothing left for an historic person to reveal concerning the resurrection from the dead in the first century by means of a physical resurrection.

Either an historic Jesus could become the Christ, as Savior of the world, or he could

not; and as the world never was lost in any such sense as the ignorant have derived from a fable misinterpreted, why, he could not; there would have been no meaning in his becoming such a Savior of mankind from a fall that never occurred! And Paul, who was a master in the Mysteries, an Adept in the Gnosis, could never have mistaken the fable for a fact on which to build his system of Christianity.

I hold that Paul's Christ was not the word made flesh, not the flesh-and-blood Jesus, and hence his repudiation of the vain "Genealogies," which were employed by others to establish the human line of descent. Paul's Christ could not have been at one and the same time "without genealogy," and the seed of an historical Abraham or of David. In repudiating the Genealogies he is rejecting the Christ made flesh, who was preached by his Christian opponents. I repeat that Paul's doctrine of the resurrection founded on the Gnosis, and consequently identifiable by the comparative process, is entirely opposed to that which was proclaimed by Hymenaeus and Philletus, who taught that the resurrection was past already, in which he says they are in error, and their word will eat as death a gangrene. The sole way in which the resurrection could be set forth as already passed, was the same then as it is today, namely: the resurrection once for all of a personal and historical Savior, who there and then rose from the dead for the first time and instituted the resurrection. This Paul absolutely rejects. His own resurrection was not assured by any such means. He says: "If by any means I may attain into the resurrection of the dead—not that I have already attained, or am already made perfect (that is in the Gnostic sense); but I press on!" in his endeavor to reach the Christhood of the Gnosis. This statement is made by Paul, not merely by Mr. Massey. Another statement that is contradictory, also ascribed to Paul, is no answer to me. It only illustrates the double dealing which these writings have undergone.

Also, I fail to see how a future resurrection, at the second coming of the Lord, even if stated on the authority of the Lord himself, can be cited as evidence that the resurrection had been already established and assured once for all by the resurrection of any historical Jesus! Here the resurrection waits for the millennium, when the dead are to be raised and caught up to meet the Lord and live with him for evermore. Thus the resurrection was not already passed, and consequently immortality could not be based upon the resurrection of an historical Jesus.

In making his quotations Mr. Coleman goes on carrying through these writings triumphantly, as though he possessed the original MSS. of Paul himself; but we do not. We are further confronted with the immense fact that the Epistles of Paul were suppressed or withheld for more than a century by the conscious founders of the Christian religion in Rome. This would have been impossible if the writings had contained all that we now find in them, or that can be quoted from them. My contention is that they were re-issued with the Christ made corporeal and its consequent doctrine interpolated; and that these are in constant conflict with the Christ of the Gnosis, who could not be made flesh. All that the quotations from Paul's epistles, cited by Mr. Coleman, go to prove, then, is that these appear in the writings assigned to Paul, as they have been allowed to come down to us by those who taught the Anti-Pauline dogmas (so I consider it to be) the Christ made flesh, and damned all disbelievers. But, I am not simple enough to imagine that when these writings had been adopted as Christian and made to conform to the gospel of the carnalized Christ, every "plain statement" left on the surface of them was intended to reveal all that lay lurking in their depths!

The problem of the plotters and forgers in Rome was how to convert the mythical Christology into historic Christianity, and when Paul's epistles were permitted to emerge from obscurity, what had occurred was the restoration of the carnalized Christ, the "other Jesus," who was repudiated by Paul in his own lifetime.

In consequence of the length of my work, I was only able to moot this matter of Paul's Christology, leaving the further exploration to those who are open to adopt and follow a fresh clue. But I could show the interpolations at work in spite of all their subtleties. They have left that which convicts them of falsifying Paul's essential Christology. They have left plenty of evidence in the opposite statements that cannot be reconciled. For instance, Paul declares that the gospels preached by him was not after man, for he neither received it of man, neither was he taught it, but by the revelation of Jesus Christ when it pleased God to reveal his Son in him (Paul). Gal. 1, 12, 15. Yet in 1 Cor. 5, he is made (not to him!) to say that he delivered unto them first of all that which he had received; how that Christ died for our sins according to the Scriptures (what Scriptures?) and that he was buried, and that he rose again on the third day according to the Scriptures. (1 Cor., 15, 3, 4.) But this would be receiving his gospel of man; this was to be taught of men; this which he taught to men; this was not to receive his gospel in revelation from Jesus Christ, as he declares. Here we see how Paul was made orthodox!

We learn from the Epistle of Paul to the Galatians that he went up to Jerusalem three years after his "conversion." His second visit was made "fourteen years after." 14.

seventeen years after his conversion. Now according to the Acts of the Apostles this second visit must have been when Paul and Barnabas went to carry offerings of help to the faithful who suffered during the great famine known to have occurred in the year 44. M. Renan and other writers assume the impossibility of this being Paul's second visit, 17 years after his conversion. Yet nothing actually stands in the way of such a possibility, but the assumption. The assumption is made chiefly on the ground that Paul was converted by an apparition of the historical Jesus Christ. But in his own account of his conversion in the condition of trance, Paul himself says nothing whatever about seeing the Lord Jesus Christ! It is in the Acts that the apparition is personally identified. Thus according to the data and the dates derived from the Acts, from Paul's Epistle and the historic fact of the famine, Paul was converted to Christianity in the year 27 of our era! This could not have been by a spiritual manifestation of the supposed personal Jesus, who was not then dead, and had not at that time been re-begotten as the Christ. I repeat that nothing whatever stands in the way of this being possible except the assumption that it is impossible.

I have proved that the matter of the Canonical Gospels is mainly mythical, and identified it as Egyptian Mythos. The Mythical Christ was as surely continued from Egypt as were the mythical types of the Christ in the Catacombs of Rome. Once this ground is felt to be firm underfoot, it emboldens and warrants us in cutting the Gordian knot found in the Pauline Epistles. The probability and almost certainty is that Jehoshua Ben Pandira, the Nazarene, who lived and died a century before the time of the Christ made historic in the Gospels, brought the Mythos and the Logia of the Lord out of Egypt with him when he returned from that country as a Mage and an Adept in the Mysteries; and that the mythical Christ became fused or confused with the historic Jehoshua in the minds of his ignorant and fanatical followers, the twelve "Godless Runagates" of the "Toledoth Jehoshua," of whom, according to the Book Abadazura, James was one; and that Paul the knower was at war against this Jesus, who came with lying signs and wonders as a Sorcerer; against his gospel and his followers who worshipped the Christ made flesh.

Opinion of an Eminent Author and Investigator.

Dr. Crowell, Author of "Identity of Primitive Christianity and Modern Spiritualism," etc., etc., Speaks his Sentiments.

To the Editor of the Religio-Philosophical Journal.

The letter of that able writer and speaker, Giles B. Stebbins, published in your current issue, recalls the fact that on this day of the month, seven years ago, under the most trying circumstances conceivable, you assumed control of the RELIGIO-PHILOSOPHICAL JOURNAL; and I feel inspired to say, a word on this anniversary day. Seven years of a quiet, peaceful life, is not a long period of time, but the case is different when that number of years has been devoted, as it has been by you, in actively promulgating the truth of Spiritualism; in a ceaseless conflict with the external enemies of the cause; in encountering the open and secret opposition of a host of misguided individuals in our own ranks, and in addition to this, the slanderous attacks of journals, professing to be devoted to the dissemination and upholding of the same great truths which you have labored so zealously and disinterestedly to make known to the world.

You have indeed accomplished a work which would redound to the credit of any modern reformer who could claim it as the result of the efforts of a life time, and, for one, I have great pleasure in recording my testimony to the great value of your labors for the enlightenment and advancement of mankind, and earnestly hope your life and strength may be spared to enable you to achieve still greater results in the future. Not the least among the fruits of your labors is the improvement, so apparent to observant and experienced Spiritualists, in the condition of Spiritualism in relation to fraudulent mediums. But a very few years ago it seemed as if these impostors, prominent in their fraudulent practices by many prominent in our ranks, would soon sink Spiritualism to such a depth that even the powers above would be unable to resurrect it, but that crisis in its history has been bravely met, and successfully passed, and to no one as the cause more indebted for its present improved position before the world, than to you for the bold and independent stand you have taken in defending and upholding the right, and in condemning imposition and fraud.

You have the earnest wishes for success in your work, of all true and discerning Spiritualists. Continue in the course you have pursued, animated as you are by a deep sympathy with the spirit of the age, while constantly striving to reconcile with this spirit our philosophy and phenomena. By those in our ranks who "are as irresistibly attracted to error as the needle to the pole," you will continue to be misunderstood and maligned, but to those who love the truth, and intuitively discern it, you will continue to be a guide and instructor.

May the Spirit-world strengthen your hands, and aid you in all your efforts to enlighten mankind. *EDWARD CROWELL.*
Brooklyn, N. Y., March 15th, 1884.

For the Religio-Philosophical Journal.
The Palpit Dilemma—The Tyranny of
Creeds.

BY S. L. TYRRELL.

"The doctrine of holy scripture," imposed upon Christendom by unscrupulous theologians in an ignorant age, has at length become a "yoke of bondage" far too heavy to be silently borne by the honest, educated clergy of the modern church. The manly spirit of religious freedom, which has long been smothered under the fearful pressure of heresy trials and social ostracism, has now burst out so violently in all directions that no evasive theological language can conceal the fact that radical deism, in very thin disguise, is to-day the real faith of the leading Protestant divines. It is past dispute that the best scholarship of Europe and America no longer claim infallibility for the bible. It is seen at once that whoever regards the bible as a fallible book, has renounced its divine authorship, and is virtually a deist, however much he may strive to convince himself to the contrary by bewildering his mind with some misty theory of inspiration. It is vastly interesting, and often amusing, to see the skill with which our modern infidel D. D.'s attempt to reconcile the delam of Paine and Ingersoll with their Calvinistic views of the bible. Dr. Curry, an eminent, venerable, Methodist D. D. of N. Y., may be noted as a recent representative example of a numerous class of theological professors, who are attempting that marvellous feat by crafty, ambiguous phrases, which contain no statement definite enough to warrant a trial for heresy. When Dr. Curry said confidentially at the ministers' meeting, that the "Old Testament contains 10,000 old wives' fables, which will finally drop out like tails of tadpoles when no longer needed," people outside church circles supposed he had very seriously damaged his orthodoxy; but we find, that was far from being the case in his own estimation, if he is correctly reported in the *Chicago Daily News* of Jan. 16th: "I consider myself the very pink of orthodoxy," said the Doctor, to his interviewer, and gave half a column of dubious explanation, which ended in a conclusion seemingly broad enough to suit the broadest rationalist. His summing up was, that the bible with all its errors of science, history, philology, and grammar, still contains a revelation from God, but admitted that every one by his own reason and "moral intuitions" must separate the things revealed from things not revealed; thus plainly making man's reason and intuition superior to the bible. This position, which is the very essence of deism, is according to this high authority of the foremost Evangelical Church in Christendom, now the very "pink" of orthodoxy.

Surely Darwinism may now boldly hold up its head, for since in our own times we have seen the rank deism of Thomas Paine develop into a sweet "pink" of Methodist orthodoxy, our faith need not stagger at the wildest theories of evolution; but there is a sad aspect to this rapid transition from the old to the new basis of religion, which detracts largely from our pleasure at the signs of religious progress. A very grave moral problem is involved in this irrepressible revolution. This searching question, like a ghost, haunts the conscience of all religious teachers in this peculiar crisis in their calling: Is it a duty or a crime to publicly proclaim the unsettling facts of recent bible criticism, and thus undermine the cherished faith and well-anchored hopes of the busy, uneducated masses under our charge?

To the clergyman, especially, does this inquiry come with startling force: "Shall I preach the 'whole truth' or silently ignore a part and apparently assent publicly to what I privately deem untrue?" Doubtless a correct general answer to most questions of this nature, which involve the duty of veracity, may be found in the popular maxim, "Speak the truth if the heavens fall;" but there is another adage, "The truth is not to be spoken at all times," which is so widely quoted, that it may claim to have been approved by the general moral sense of the world, and hence seems justly entitled to candid consideration in solving this delicate ethical problem. By some theories of morals this adage would be condemned as highly immoral and dangerous; but that profoundest of all the moral systems, the system which teaches that actions in the abstract, aside from their effects, have no moral quality or character, and are sins or virtues according as they increase or diminish the general happiness of the world, may throw much needed light on the doubtful path of the conscientious minister in his present dilemma. No sound moralist calls it a sin to tell a falsehood to a mad man, or to a robber to save his life or money; the benefits arising from the deception being clearly in excess of the evil it could cause; the verbal falsehood becomes a virtue and a duty.

The cautious, conservative Paley in his moral philosophy, recognizes the validity of this utilitarian principle. Hypothetical cases can easily be found where the unreasonable performance of a just act may be a serious crime. Though unquestionably a sin to continue an illegal mill-dam for an hour, yet would it not be a far greater crime to devastate the valley below by a sudden removal, even through true repentance? There was much truth in the old argument of the slaveholder, that the immediate emancipation of the helpless, ignorant mass of old and young, would cause more misery, and hence be a greater crime, than to continue the acknowledged wrong until they could be gradually fitted for liberty. There is a striking analogy between the present intellectual bondage of the churches to medieval creeds, and the bondage of the slaves. To emancipate the people from religious error is clearly the duty of the educated minister; and it is for him to conscientiously decide how this can be done with the least anarchy and suffering. The enthusiastic reformer in his laudable zeal to advance religious freedom, seems to put far too low an estimate upon the soul anguish of sensitive natures when they find the foundations of their religion giving way beneath them. The giant intellect of Hugh Miller could not bear the fearful strain of a transition from Scotch Calvinism to a scientific faith. His noble brain was ruined in his mighty effort to reconcile "The mistakes of Moses" with the "Testimony of the rocks." Early impressions, especially religious ones, become a permanent part of us, and cannot be exorcised at will. The child frightened by nursery tales will forever be thinking of hobgoblins in the dark. Madame De Staël when asked if she believed in ghosts, said, "No, but I am afraid of them." An enlightened monk of Luther's time long bitterly wept over the loss of his anthropomorphic conception of the Deity. The idolater clings in wild frenzy to his material tangible god; and the Christian in sorrow and dismay asks the scientist, "What are you going to give us in place of the bible?" Considering the minister's duty in this perplexing crisis, we believe a comprehensive moralist would say,

"Do not desert the pulpit, and leave the flock without a shepherd, but tenderly and skillfully prepare the people for self-reliant religious freedom." A judicious mechanic, building a new foundation, does not recklessly tear away the unsound supports until he has placed stronger ones beside them; and this seems the only right course for the pulpit to take in its present dilemma. The doctrine of infallible scripture being no longer tenable in leading churches, the pressing need of to-day is to find a reliable substitute for its explicit printed pages. The task of finding such a substitute would now be far less, had not the church been so long taught to look into a book instead of their heads and hearts for revelation, and to regard human reason and intuition as "delusion and a snare." The first step in providing this new basis of faith, is to restore to men their confidence and self-respect. The demoralizing dogma of human depravity has so persistently been preached that most men in Christendom have come to regard with distrust the relations of conscience and the moral senses. Let the Christian ministers speedily and firmly plant themselves upon the doctrine of Jesus, and say to men as their master did, "Judge ye yourselves what is right," and soon the common, heaven-born intuitions of humanity will agree upon a moral code that will be accepted upon its own authority, without supernatural proofs, wherever it comes in contact with a natural human heart.

Three simple articles contain the life and substance of all the ponderous systems of religion: A belief in God, in retribution for sin, and in a future life. The belief in God rests upon no book; it will remain while men have reason and the universe stands. Retribution for sin is revealed in all human experience and recorded upon every page of history, and as science demonstrates the harmony of the universe, the unity of the divine plan, and the uniformity of nature's laws, analogy proves that the same unvarying, righteous laws that govern here and now will continue to govern everywhere and forever. The doctrine of a future life need not suffer by the decline of confidence in the bible, for the Old Testament nowhere directly teaches it; the metaphysical and philosophical arguments for immortality still prove all they ever proved; the New Testament evidences, based upon the resurrection of Christ, stand just where they have always stood and must always stand, upon their historical proofs. No fact needs inspiration to confirm or record it; it must be believed upon human testimony; but though the historical account of the resurrection is not convincing to many acute legal minds, yet it seems justly entitled to great weight among the evidences; but a minister can to-day fortify the old standard proofs of immortality by the testimony of thousands of living witnesses who will testify that the gates of death are still ajar, and that immortals can return to show arrogant materialism that "death does not end all." Should our venerable volume of ancient Jewish Literature become obsolete as divine revelation, we need not despair, for all its moral truths can be reproduced from resources inherent in human nature.

If the orthodox temple can be kept from crumbling into utter disorganization while new pillars are supplanting the old, and if the young can be familiarized to the new sources of revelation while the old, conservative, unscholarly fathers and mothers are being tenderly retired, a bright religious future seems likely to soon succeed the present dark eclipse of supernatural faith. The oriental bibles being fully committed like the Christian scriptures to a false cosmogony must speedily fall before the resistless blows of science. The mythological mist which in the past have intercepted or obscured the heavenly "light that lighteth every man that cometh into the world," will pass away with the expurgated bibles; the universal Father who inspired the spirit of the Golden Rule in all the great religions, will at length unite humanity upon a creed based on moral truths as self-evident as the axioms of mathematics. Every human heart will be an "original manuscript," needing no learned translation, in which all can read "in their own tongue" the uncorrupted world. The texts of this unwritten bible cannot be misconstrued by crafty grammarians for sectarian ends; religious strife must cease, and the prophetic anthem of "Peace on earth and good will to men" will be fulfilled.

Fox Lake, Wis.

"ANTHOOD VERSUS MANHOOD."

A Critic Criticised.

To the Editor of the Religio-Philosophical Journal:

I admire excellence; and when I read the article of George Chapman, criticising Mr. Dawbarn's admirable lecture on "Anthood versus Manhood," I felt that an amount of excellence in the line of monumental egotism, not often met with, had certainly been attained. Losing not a moment in hesitation or courteous formality, the critic sets out with the broad assertion, that in Mr. Dawbarn's article, "many very untruthful and irrational positions are assumed," followed by the coarse dictum that would best a knot of pot-house brawlers: "And it requires study to determine whether the lecturer was making a fool of himself, or trying to make a fool of somebody else."

With all due deference to the wonderful flow of self-conceit running all through the article, we beg leave to suggest, that when a man charges another with being untruthful, the commonest sense of decency would seem to require at least some show of proof to back up the assertion. Is any given by this self-appointed critic? Not one iota from beginning to end. It is a constant repetition of—"it is to be supposed he esteems himself;" "it would seem that he is endeavoring;" "his fundamental position seems to be;" "he seems not to have been able to discover," etc.; *ad libitum*, *ad nauseam*. As to the ill-bred stigma of "fool," let us place it against another estimate of Mr. Dawbarn, by one who has had opportunity for better summing up of his ability. Says Mr. W. C. Bowen, in the adjoining column to that of our critic: "He (Mr. Dawbarn) is a profound thinker, an acute observer, an accomplished orator, and the subject matter of his lectures is very instructive and intensely interesting."

This would seem to settle the "fool" part of the question. Following the critic's peculiar style of argument, the rule of which is contained in the closing paragraph in these words—"From the beginning of the lecture it became very apparent that he is now basking in the sunshine of atheism, and has thereby escaped the dark shadow of a personal God," we suggest that the writer is himself floundering in the slough of bigotry and theological intolerance, and has thereby escaped the clear light of honest search after truth. He does not seem to understand that each dogmatic theologian sets up a God after the pattern of his own "interior." Henry Ward Beecher, (no mean authority) recently asserted that every church

designs a special God of its own; and if, as our critic asserts, "a large ant for a deity, would suit Mr. Dawbarn's views as well as a perfected spirit," we would strongly commend his choice in this much; that if the God in question is to be the standard personal being commonly worshipped—given to implacable, never-ending hatred and revenge, vacillating of purpose, weak and changeable, and demanding nauseating fulsomeness of cringing praise from his worshippers, a God after the ant pattern would be very much more desirable.

Now let us examine a few of the negations our critic puts forth against the lecturer's positions. The fundamental point assumed in the lecture was, that ants, as reasoning animals, are in many respects the equal of man, and in some even superior; and if one puts himself forth as a public teacher in dissent, would it not appear as if the right thing to do would be to disprove it by honest argument? But Mr. Chapman does not seem to care for that sort of common-sense plan of action. He is evidently too enamored of self with the "Big I" style of swelling up and puffing an opponent out of sight. So he wanders off into much irrelevant talk about man's spiritual nature, and his interior excellence over mere reason. In my pretty long experience I have frequently found, that where extraordinary superiority is claimed on the strength of interior excellences, the said excellences are so deeply buried in the interior as to show up exceedingly thin on the outer surface! The best proof of good quality lies in the results that flow from it. To my humble thinking, if an Atheist is a good man in all the relations of his every-day humanity, he is of vastly more value than one who is intolerant, bigoted, uncharitable and given to vain-glorious boasting, no matter how much spirituality he may have bottled up in his interior. A man of some weight once said that a "tree is known by its fruits." Tested by this, let us see to what purpose this spiritual interior, in the line of taking rank above man's reason, consists, and how it compares with the results attained by different members of the animal kingdom.

First, we will step a little down in the scale of animals from the high grade of ants, and see if we cannot discover some evidences of those qualities that give to a human his highest claim to commendation. Come with me, Mr. Chapman, into my little poultry yard, where in summer you shall see a hen feed her chicks. Observe, that not one bite will she eat, no matter how hungry, until the whole brood have been satisfied. From all danger she protects them at the hazard of her life, and shields them from rain, storm and the fierce sunbake, quite heedless how much she may herself suffer in consequence. Can any human mother, with all her interior attainments, act out more sublime unselfishness than this? If the human mother chances to be more than usually spiritualized after the established theories, she might, perchance, be expected to attain to such superior excellence of interior as would give the calm assurance of eternal bliss, albeit with chances strongly in favor of eternal torments for one or more of her beloved children. To return to the poultry, do you mark that rooster? He is in the very prime of good health, with the keen appetite that belongs to it, and yet observe: the moment he falls into a morose of extra toothsome, he holds it up in his bill and calls for the hens to come and enjoy it. Do you often meet with men, even among those possessed of the greatest amount of so-called interior spiritual excellence, given to this sort of self-denial? Is it not the rather, that a large preponderance of humans, in such cases, prefer to act the part of greedy swine, take the best share to themselves? Even the little sparrows that come hopping into the snowy yard in winter, set an example of brotherly love and unselfishness that might well be followed by the best of men. Throw down a crust to a single stray bird, and he will instantly fly off to give the glad tidings of food supply to as many hungry ones as he can find, that all together may enjoy the feast. This is not much after the style of men hoarding up grain by millions on millions of bushels to force up the price it will cost the whole nation to eat, while thousands of men, women and children are literally half-starving.

And I venture to ask of you, Mr. Chapman, in what does man's superiority consist, if, with all his boasted spiritual interior, he does not attain to such brotherly sympathy and humane affection as is here shown by these humble birds? You trot out the assertion, that some sort of interior quality, outside of mere reason fits man for eternal life, with all the assurance of axiomatic authority; but in reality does it? Would it be invidious to inquire, whether it might not be better to keep nearer to our finite line of vision, and see in what it makes him more worthy of his present life? It was shown in Mr. Dawbarn's lecture, that the highest grades of ants lived together in large colonies, and ruled their conduct by such wise laws or understood regulations as secured the most admirable order, plenty and enjoyment. There was universal industry, temperate living, total absence of drinkards, loafers, criminals and mischievous self-appointed teachers, and crowning excellence of all, such lack of selfish greed, that each worked for the good of all, and not in gormandizing monopoly of huge possessions beyond the power to enjoy, wrung from hundreds and thousands of weaker brethren, thereby left to the misery and suffering of stunted deprivation. With all man's boasted Christian civilization, interior spirituality and belief in a personal God, has he anything to show at all comparable to this? In his grand march of civilized progress, of which press and pulpit ring out so much of trumpet praise, what can he exhibit as the product of that peculiar interior excellence, which makes him worthy of eternal life? We see one man ceaselessly struggling to attain greater means of selfish personal enjoyment than his brethren, heedless how vast may be the number who fall by the way and are crushed to beggary and crime in consequence. A competition so brutal, heart-hardening, inhuman and soul-destroying, that it fills the world with greedy thirst for wealth and lust, tyrannical power, corruption in government, dishonesty and gambling in business, cant and hypocrisy in religion, strife, enmity and almost universal oppression of the weak by the strong. His highest water mark of civilization swarms with jails, work-houses and penitentiaries; reckless extravagance in churches and private dwellings of the greedy few, while the great mass of the people are steeped in ignorance, want and the steadily growing gripe of poverty.

Anything of this in the ant kingdom? Not an idle tramp, not a millionaire, not one hog-like greedy corporation, cheek-by-jowl with thousands of naked, half-starved, tollers out of work and needing food. No signs of velvet-lined, costly built temples of worship, with extravagantly salaried divines preaching smoothly-spoken platitudes, to gem-robbed sinners, while all about them are men, women and helpless children by the sands, reeking in filthy, fever-breeding teumetment rooms

—extortionately rented rooms in large part owned by those claiming to be full of the interior excellences that would insure them a life of eternal bliss.

But, says our critic, in his sneering egotistical manner: "It is to be supposed that he" (Mr. Dawbarn) "esteems himself equal to the average human, and that he has examined himself as a mental and spiritual being most thoroughly; and that he has not hitherto been able to detect in himself anything, socially, intellectually or spiritually superior to the fighting black ant, or some of its kindred races." If this be so, and there is really nothing in his aspirations or intellectual or moral endeavors superior to the fighting black ant, he must be permitted to entertain such humble opinions of his capacity and attainments until by some means he can be caused to obtain more interior perception of that nature, and of those incident faculties pertaining to the human spirit, which give true character, and makes the individual worthy of eternal life.

For pity's sake, what does the gentleman mean? Suppose we put it this way: It is to be supposed the critic esteems himself vastly superior to the average human, and that he has swelled himself by very much after the style of the fabled frog, most thoroughly; and that he has not hitherto been able to detect in himself anything, mentally, socially or spiritually, that could give him an interior understanding of the excellences of humility. If this be so, and there is really nothing in his aspirations or intellectual or moral endeavors superior to a man of expanding self-conceit and egotism, it might be well to refer him to that pertinent couplet of the poet Burns—

"O would some power the gittle gie us,
To see ourselves as others see us!"

In conclusion, I make bold to repeat Mr. Dawbarn's question: "In what does man's boasted superiority consist?"

Cleveland, Ohio. W. WHITWORTH.

For the Religio-Philosophical Journal.

Cook Asks for a Readjusted Theology—In Review.

Again Flavius Josephus Cook comes to the front in a series of "Monday Lectures." He introduces a new feature, for he allows questions to be written and placed on his desk. He reads and answers these before the lecture, off hand. Of the ten answered at his first appearance, it is wonderful how much Joseph Cook they contain. It's a nice dodge to extemporize answers to profound questions, apparently sprung suddenly. The promptness of Mr. Cook with his answers, would do credit to a trance medium. He ought to follow further that lead, and allow his audience to select the subject for his lecture, for surely a man so universal in his knowledge that he can answer a dozen questions off hand on any and every subject proposed, ought to be able to speak on one! If the scheme is to continue, the questions should be "readjusted" so as not to be so transparently "Cooky."

The prelude was an eulogium on Wendell Phillips. Strange that while alive, and engaged in the great work of his life, the pulpits were closed against him, and he was denounced as an infidel, and justly, for no man ever hurled more bitter invective against the church than he, and now from every sacred desk descends nothing but praise of his great and noble character! The lecture itself is brief, its subject being, "Do we need a new theology?" He answers the conundrum which at present is puzzling the theologians more than the celebrated "15," by an unqualified yes, and gives sixteen reasons therefore. As usual with him when he attempts to classify, most of these are only distinctions in name, but in two of them he states the kernel of the whole matter. "The universal demand for the application of the scientific method of definition and induction to all topics, however sacred." "The alleged existence of modern evidence of the supernatural," and because "the work most needed in the church at large to-day is the Christianization of Christianity."

This is admitting a great deal. If Christianity is not Christianized after 1500 years, what poor chance the world has! It has waited for the developments in science, and the coming of the "modern evidence of the supernatural," in other words Spiritualism! We must have a theology, if satisfactory to the demands of the age, as wide as the capabilities of the human mind, and profound as the depths of the universe. The theology of the English speaking race will become the theology of the world.

When the speaker reaches the close he finds that: "It is the business of both philosophy and theology as of all life in the spirit to echo God." He finds no theology of the present answering this test, and asks in defiant manner, "If we cannot find one, can we invent one?" evidently meaning that Joseph Cook is able to invent several theologies. If demanded. The meaning of the phrase to "echo God," is as clear as most of the "science" of this pulpit Goliath. It may mean much, little or nothing at all.

But Joseph Cook is sensitive to the coming tide of thought, and therein lies the secret of his success. A smatterer and blunderer in any attempt in science, an egotist beyond parallel, nauseating in self-adulation, yet he feels the force of the new thoughts of the world and sandwiches their expression more or less happily into his argument. The power of science and Spiritualism he clearly discerns will force the old religious systems into the background, and frame a new one. That new one may or may not be an "echo of God," but this we do know, it will be apoecho—that is, an embodiment of man in the full expression of all his possibilities.

IN REVIEW.

Mr. Underwood must have struck some hard blows in the West, to have reduced the editorials of the *Denver Tribune* to such senseless drivel. The editor hates Underwood a little more than any other infidel. He says:

"We confess to an intense and perhaps a bigoted opposition to infidel lectures. All the most cultured of them have learned that they know nothing at all. . . . These apostles of unrest are far behind the clergy in one respect. At their best they can only bring one to unbelief and doubt. The clergy have brought people to belief and peace. The thrumming ever of the worn strings of a battered instrument, the weary repetition of the old half-known facts, the chatter about Christian persecution, the petty littleness about Darwin (who was a member of the Church of England), the prostitution of science and the glib call of the roll of scientific names, are of a surface character and mean nothing."

Now, this sounds like a papal bull, but really is from the broad West, and shows that even there, ideas may become very narrow. The declaration that the clergy have brought the people to belief and peace, in the face of the patent fact that the world is full of doubt, doubt triumphant everywhere, and nations standing armed to the teeth, is certainly rich. To charge scientists, like Underwood, with "thrummying" a battered in-

strument," while these clergy have been "thrummying" on the Bible instrument for 1500 years and come to no definite conclusion, except their own ignorance, is another assertion remarkable for mendacity. The clergy at their best have brought the world to unbelief and doubt, and are responsible for the state the sapient editor so pitifully deplores.

The editor stumbles against a truth and inadvertently gives it expression, and thinks Mr. Underwood ought to know that: "Pure science does not bother itself with Christianity, and cares nothing for its consistencies, or its inconsistencies, or its contradictions." Precisely so; and further, when mankind become cultured, they will care even less. This wonderful editorial, which is unique for its shallow pretense and bigoted egotism, concludes with the following remarkable sentence:

"We are safe in advancing the general proposition that the only man who has an interest in having hell abolished, is the man who has most reason to fear hell."

It is, then, selfish fear, and not the welfare of others which actuates the "Christian" world. It would be inferred that all good men would have an ardent desire to abolish a hell wherein their nearest and dearest friends are to endure eternal torture.

Ministers when arraigned for heresy, are not sentenced nowadays to the stake, but are deposited and gibbeted in the bleak "land" of public opinion. Of a recent case, we ask what was the offence? Was the poor wretch immoral, impure, criminal, dishonest? Oh! no; he was only too honest! He had convictions; his convictions troubled him and he would not be silent. He believed "that the sufferings of Christ were not a satisfaction for violated law; denied the personality of the Trinity, and was unable to believe that the material body will be raised at the resurrection."

By what right do a few men, self-styling themselves a "church," impose an unyielding, unchangeable creed and make eternal salvation depend thereon? It is to be noted that it is no transgression of vital moral laws, but the disbelief in unessential dogmas which few believe and none pretend to understand, that calls forth the denunciation of the church tribunal. These ministerial autocrats might convince themselves, at the first dogma in false by placing their hands in the flame, for they would find thereby that there is no "atonement" for violated law; they have but to apply an axiom of mathematics to prove that three units are not equivalent to one; they have but to read their Bible to prove that the physical body perishes at death. The great current of thought sets past these grim formulas of the past, and their acceptance is a form rather than a living faith.

HUDSON TUTTLE.

ANTHONY COMSTOCK.

A Relative Gives the Lie to the State Invention Put Forth by D. M. Bennett and Rehabased by his Fellow Obscenists at every Opportunity.

To the Editor of the Religio-Philosophical Journal:

In your issue of the 8th Inst., you print the following paragraph: "Comstock is a pious pup, and yet while receiving a large salary for his scoundrelly services, he leaves his poor old father to live in rags and beggary."—Will H. Kernan in *Sunday Free-Lance*, Leavenworth, Kansas.

Mr. Anthony Comstock is a distant relative of mine, and his family and my own relatives in Brooklyn, N. Y., are well acquainted and exchange visits, and I know positively, without the possibility of mistake, that there is not one word of truth in the statement that "he left his old father to live in rags and beggary." I know that he did all that he felt that his means permitted him to do for his father, and more than some sons would have felt it duty to do. His father left a family of five children in this country years ago, depending upon the eldest son, at that time a very young man, and went to England where he married a young wife and had five boys born to him. After a time he became financially involved, and the sons in this country, Anthony being one, brought the whole family here to prevent the father from being pursued by the severe English laws relative to debt. When they arrived here, Anthony took one of his half-brothers to his home and cared for him as he would have done for his own child. He hired a house for his father and paid rent and supplied the family with provisions, to what he considered the full extent of his ability, as long as his father lived, which was for several years. When the old gentleman fell ill, Anthony employed a physician for him and gave him his personal care and provided the widow with little mourning, and the boys with what clothing they needed, after the father had passed away. I know that Anthony did these things, and that he continued to do them notwithstanding much ingratitude shown him by one of the recipients of his generosity. I know nothing of Anthony Comstock's "scoundrelly services," perhaps you are better informed upon the subject, but as I believe that you love justice I think it right to tell you what I know to be the truth regarding Anthony Comstock's treatment of his father's family; and you are at liberty to make this public if you see fit to do so.

M. M.

The JOURNAL gives place to the foregoing with great pleasure; and can vouch for the perfect truthfulness of the writer, who is intimately known to the editor and highly esteemed as a personal friend and zealous Spiritualist. In re-publishing the Kernan screed it was not for a moment supposed necessary to refute it, any more than it would be to deny the literal truthfulness of the "Arabian Nights" or Hazard's stories of materializations; otherwise the JOURNAL would have done so. Our correspondent has only to refer to the files of the JOURNAL to find commendatory references to Comstock's work. He has done an immense service in behalf of decency. That he has at times been too zealous and wrought oppression, may be possible, but this sinks into insignificance when compared with the beneficial results of his work.

Sorrow is the porchway to joy, the path-way to maturity and peace. No one has ever become good or great who has not met and mastered sorrow.

Horsford's Acid Phosphate, AS AN APPETIZER
Dr. MORRIS GIBBS, Howard City, Mich., says: "I am greatly pleased with it as a tonic; it is an agreeable and good appetizer."

This image shows a single sheet of white paper with faint, evenly spaced horizontal blue or grey lines. The paper appears slightly aged or off-white. There are no markings, text, or illustrations on the page.

For sale wholesale and retail, by the **BRUNNEN-PUBLISHERS**
1. FURNISHING HOUSE, Chicago.

Voices from the People, AND INFORMATION OF VARIOUS SUBJECTS.

For the Helio-Philosophical Journal.

The Angel Visitant.

BY HATTIE J. RAY.

Through the blue ether of the glorious sky
There came a presence on the silent air,
Came down to earth and fondly hovered nigh,
In pure angelic beauty, wondrous fair.

A quiet hush fell over all around
And held a silent reign of rapture sweet,
And my awakened senses almost found
The pearls gates where earth and heaven meet.

No human voice arose with jarring sound
To break the strong magnetic chord of mine,
But sweet and strong the spirit's hand
Which counted not the dropping sands of time.

This presence spake in language clear and plain,
Which thrilled my soul or inner spirit sense,
Of present griefs, of future bliss to gain;
It also spoke of grief's sure recompense.

It sang a song with voice divinely sweet,
To light the way, and bid all sorrow flee;
The bliss assurance ever would repeat,
And this is what the angel sang to me:

"Fair child of earth, clothed in grey robes of care
Whose harp now hangs upon the willows mute,
You shall the bright celestial beauty share,
And music sweet shall vibrate from thy lute.

"The willow with its weeping branches low,
Is not a fitting place for chords divine;
Remove it from that spot and far away go,
Till you the joys of earth and heaven combine.

"Drive back the shadows that would thus en-
shroud,
And bid the sunlight come where dwelleth gloom,
That the bright dew-drops resting in the cloud
May kiss with love the tiny beads of bloom.

"Remove those robes of grey and do pure white,
More fitting for the heir of heavenly love,
And on thy brow shall shine a crown of light,
A gift from bright celestial realms above."

The angel paused; the music died away,
My soul was filled with peace and calm delight,
And more intensely shone each heavenly ray
As the fair visitant now winged its flight.

I seemed as one entranced in silent awe,
And yet my spirit knew no more of grief;
I was amazed at what I heard and saw,
But the fair visitant had brought relief.

Fond du Lac, Wis.

The Chicago Clergy.

To the Editor of the Helio-Philosophical Journal:

Is not Chicago the center of the great Northwest?
Boston is sometimes called "the hub of the universe."
That old seaboard town is a goodly city,
growing still, full of life and with many excellent
people therein, but this universe does not run on
the wheelbarrow principle, it rolls on like a magnifi-
cent chariot. If Boston is the Eastern hub, Chicago
is the Western. Verily it is a great center of life
and thought. Now and then a Chicago daily news-
paper comes to me, an immense sheet advertising all
sorts of wares and merchandise, full of news, and
its editorial and article abounding in vigor, breadth
and audacity. A daily newspaper is a sore trial to
patience, while it is something one must have. One
finds in it so much of real merit and value, with a
poor mingling of boyish flippancy and shallow jeer-
ing at any good thing not yet popular or pious or
fashionable. Our Chicago journals have one depar-
tment full of interest, reports of sermons of all
classes. Like reports we find elsewhere, imitations
not so good as the originals. If one wants to find
out what people think on religious matters, read
what the clergy say, for they have a shrewd instinct
at striking the popular average. If anybody thinks
the body of the clergy lead, they are greatly mistaken.

Now and then comes up a great leader, a pioneer
minister, and when he comes he is a pestilent trouble-
maker in Israel. There are, too, some ministers who
keep in sight of the people, but a shade
ahead, and so do some good work. We can give
these due credit, and still find the majority do not
even stand and wait for some welcome motion of
the spiritual life, but creep to and fro with the
sects they serve, repeating old shibboleths spiced
with new phrases for pulp effect, serving but not
feeding. The time is up to-day and the best preach-
ers feel it, some with abiding joy and hope. Hereby
is above par; we catch strains of
inspiring spiritual thought from a pulpit now and
then, and your great newspapers help to sound them
far abroad, for the journalistic instinct turns to
whatever has life, and shows dullness—especially of
the clerical kind, dulled of all.

Some of these Chicago journals are before me, I
learn with a month or less. Let us see what the
clergy are talking about. Rev. J. H. Barrows, D. D.,
(orthodox) speaks in Central Music Hall on "Memory
in the Other Life." He says:

"Shakespeare always fastened on memory as the
chief element in the remorse of his great characters
who had greatly sinned. It is memory which breaks
the heart of crazed King Lear amid the howling tem-
pest. It is memory which tortures poor, noble
Othello. Of Shakespeare's tyrant murderer it may
be said that memory lashes them with whips of
scorpions. Macbeth, writhes before Banquo's ghost,
shaking his gory locks at him. Hamlet's uncle faces
in terror his offense which had the primal eldest
curse upon it, a brother's murder. And when Richard
III., in his den on the night before Bosworth's bat-
tle, is brought to face the ghosts of the murdered
princes and the murdered wife, the panorama of
his wicked career, painted in blood, moves before
him, his remorse-smitten soul cries out:

"O coward conscience, how thou dost afflict thy
soul; Cold, fearful drops stand on my trembling flesh,
What do I fear myself? There is none else by.
Is there a murderer here? No. Yes, I am;
Then fly! What! fly from myself?"

"Neither Jeremy Taylor nor John Bunyan ever
preached like that! Kings are men, and you and I
have their experiences. Let any man be called to
his own past in some hour of tremendous
temptation, and he knows that Macbeth and
Richard knew. The Holy Ghost convicted of sin,
and how often men whose actions were as good as
ours, have been brought low by reviewing their own
interior lives in the more than calcium light of the
fire of God. If memory is so potent in this life shall
its power be lost in the next?

This is the power to not lose in the next is the
teaching of Christ. In the description of the
judgment we are taught that the mind reverts to
this present life and calls up events which then
and there occurred. Paul also teaches that our knowl-
edge in the other life is to be God's knowledge of us
now, without imperfection or obscurity. How often
we say: 'Well, the thing is past and that is the end
of it. It is forgotten and will never be brought to
mind again.' Not so. Every idle word shall be
brought into judgment. Every deed of darkness,
known only by ourselves, shall be brought to light
and proclaimed from the house-tops of memory.
Every meanness or every wickedness which we
think erased from the record of things is kept in a
book of remembrance, and that book is our minds,
and shall all be lived over again and again."

This is good teaching, the spiritual life of the
personality. Next, I turn to discourse by Rev. J.
V. Blake, Unitarian, on "Pulpit Insignificance," from
which are these true words:

but regretting that their situations were such that
they could not openly second him. 'My views are
very near yours,' said a minister to a woman who
had distinctly repudiated the trinity, atonement, and
eternal punishment; yet that minister continued
preaching in the Baptist church.

From what I have said of the primary and es-
sential meaning of the word, and of the true nature
of the prophet, the difference between a false and a
prophetic teacher follows very directly and simply.
All men agree that we should not say anything un-
true or assent to anything which we do not believe,
and every teacher will agree in this with all other
men, and admit it to be his duty to teach nothing
which he does not believe. But the teacher who is
also a prophet feels, in addition, compelled to say
what he does believe, and all that he believes; to tell
the truth is not, in his sight, a merely negative, but
a positive and irresistible obligation. He feels that
truth is not his to be used as he pleases, but a gift
of God, to which he must be faithful in distribution
and announcement. The policy of holding back in
the pulpit the thoughts and even convictions which
have become familiar to the minister in his study
has relation, of course, both to the minister and to
the people. We will glance at each.

"Half-truths" are in the pulpit the source of
constant deterioration to a minister, in stating
his position, said: 'I do not teach anything I do not
think, but I do not preach all I think.' This is
not prophetic, or faithful, or manly, or brave. Such
a course long followed and, especially, pursued till
all sense of obligation to prophetic fullness has faded
away is sure to lead to an increasing moral flabbiness,
to a decline in power, thought, to a lessening
of brave efforts to find truth, to a degeneration
in all the powers of mind, heart, and soul. The
minister who speaks with mental reservations will
become more and more empty of life, more and more
cut off from the truths of the moral fervors of his
day, and grow into a dry and barren waste. He
may have taking mental gifts, which will secure him
a cheap popularity, and custom may well be main-
tained; but he will be losing the falling of the
strength, the weak, or infuse life into the dying,
being himself failing, and feeble, and dying. It is
impossible to stand in such a place of responsibility
as the pulpit and preach from week to week, thinking
not what is true and great, to speak it truly and
greatly, but of what is customary and will be accept-
ed, without a steady decline of life in mind and soul.

Rev. Henry M. Scudder, D. D., strikes the evangeli-
cal average of Plymouth Church by a sermon in de-
fence of miracles, of which a paragraph may suffice:

"Had God bound himself as a prisoner to make no
changes in His laws? There could be but one con-
clusion, and that was that a variation from the order
of nature was possible. The third argument adduced
against miracles was that they were possible, but not
probable. Of course miracles were not probable, and
hence their worth. That argument was embodied
in David Hume's quibble, 'A miracle is contrary
to experience, and so we cannot accept it,' and it
was an absurd one, for man believed plenty of
things contrary to his experience, and which he had
never seen of himself. How did objects known of
a definite order of the laws of nature? By analogy,
and by testimony alone did they know likewise
of variations in it. Man interfered daily with the laws
of nature, such as gravitation and growth. Why,
then, was the same attribute to be denied to God,
who had made these laws? If the miracles related
in the New Testament had not taken place, why had
they not been denied originally? They were per-
formed in the days of power and intelligent race.
The miracles of the New Testament, in fact, were
Christianity had been thrown down before them, and
in the face of Jewish ecclesiasticism. These
were the wares among which God let loose His little
lamb. Why did they not deny the miracles? On
the contrary, they confessed them, as exemplified by
Herod, Nicodemus, and the Roman centurion. Chris-
tiansity was the outgrowth of these very miracles.
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the contrary, they confessed them, as exemplified by
Herod, Nicodemus, and the Roman centurion. Chris-
tiansity was the outgrowth of these very miracles.

Rev. Edward Everett Hale, of Boston, preaches to
a full audience at Unity church, Unitarian, on "The
Spiritual Power of the World," and gets a two-column
report in one of your daily journals. His thought
runs in a clear line as follows:

"In that very twilight, before the dawn, the old
fable of *Æop* is already true, and man is already
the painter. It is the conquest of brute force by
spiritual power. It is the victory of spirit over mat-
ter. Thus early in history is the keynote of history
given, and its lesson is right: namely, that it is
not the physical powers of the world which control
the long run control the powers of the world, but it
is the spiritual power of man which controls them.
The whirlwinds rage and the storms howl; but in
the long run in the cycles which we call history man
rides on the whirlwind and rules the storm. The
storm beats him back sometimes, sweeps away his
dwelling, and overthrows his household, but in the
end the eternal life is not blown away. Man goes
the Pacific, and man, because he is lord of the earth
goes where he will over his empire. Yes, cannot I
say, look at the very beginning of history without
seeing that here is its germinal principle; that man,
however weak physically, is lord of Nature. He is
allied somehow and somewhere to that power in
whose will or order Nature or the world is made.
The world is for him, and he is strong enough to
rule the world. And, you come to the end of the
beginning, that same lesson is repeated and illus-
trated. Lions and tigers disappear from France.
They become the myths of her romance. My caval-
dancer, with his flint-hammer, dares to step out
upon the plain and build himself a wigwam. Step
by step he sees his improving, his comforts in-
creasing, his mastery extending, and his life enlarg-
ing. Great cities and a combination of man's im-
provements on the grounds as soon as spring opens
and we anticipate a large and enthusiastic camp
meeting next summer. We cordially invite all to come
and join us in this good work. We received a letter
from Brother Burnham while in convention, regretting
he could not be with us, and wishing us success. The
State Society at the meeting at Kalamazoo, appointed
a committee to confer with us, but none reported."

Mr. M. J. MEAD, Secretary.

established any law for the world, you are told that
nobody knows anything about him. If there is any
law for human life, unchanging, the same for the
cave-dweller as for Garfield and Gladstone, you are
told that nobody knows anything about that. Eat
and drink, and do not think of it. This is the
nothing else to try for at the best. You had best
follow out human impulses, such as it is, nor waste
your energy or your courage by trying to check that
impulse by any fancy which tells you of the laws of
Nature or of duty to your kind. There is the
Agnostic statement of to-day. I have no doubt that
this theory of eating and drinking, and living by
their own impulses, is the only one that will
satisfy the masses of the people. It satisfies the
I am told, the wild boar and the hyena, but it does
not satisfy man. Man chooses to look for law, and
you do not please him nor content him when you
tell him that he cannot find it. He will look at the
stars—and ask what is beyond the stars. He will
look back at the beginning and ask what is before
the beginning. He will look forward to his death
and ask what is beyond his death. There is this cer-
tainty of his curiosity."

Dr. Thomas is reported on "The Permanence of
Religion," and treats his topic with his usual sweet-
ness and sincerity.

Dr. Swing, too, has due report. It is noticeable,
indeed, that the helio gets their full share of pub-
licity. Would that Spiritualism, last and noblest of
all, could find utterance and report with the rest.
In past years it did, and it may again, and mean-
while its ideas are "leavening the whole lump" and
gleaming out from the best clerical discourses.

"Witherward is Swing swinging?" You quoted
some poor old weak words of his on death and im-
mortality lately, in connection with the departure of
Wendell Phillips—words that agnostics and all
manner of negationists will get all and comfort from.
Not long ago he preached a sermon on woman-
weak and uncertain enough, without moral
power, courage or clear statement of inalienable
rights. Is he in the cold fog of spiritual doubt? Is
Central Music Hall too fine a place for "a prophet of
the future" who has done so much service. Shall his
last days be ripest and bravest?

But enough. I have culled out some of the best
clerical utterances, from the reports of the great
journals of our great city, that your readers may
get a glimpse of the way the world moves, and also
that they may compare these sermons with the best
thoughts of Spiritualists as given in your columns.
For myself, while enjoying the best words of
the clergy, I turn from their withered past to the
great teachings of the spiritual philosophy and the
inspiring facts of spirit presence and communion. To
put it in medical phrase, my prescription to the
ministers would be: A daily dose of Spiritualism;
carefully clarified and taken regularly and persist-
ently, in quantum suff. Especially does Dr. Swing
need it, to cure his chronic illness of weakness. They
are slow to use it, but if we keep it on
hand and constantly improve its quality and efficacy,
they will take it gladly in due time.

G. B. STEBBINS.
Detroit, Mich., March 3rd, 1884.

State Convention of Spiritualists and Liberalists of Michigan.

To the Editor of the Helio-Philosophical Journal:

The State Convention of Spiritualists and Lib-
eralists met at Lansing, Feb. 29th, in pursuance to a call
by the officers of the State Association and the Ne-
moka Camp Meeting Association. The object of this
meeting was to consider ways and means to effect a
union of the many diverse elements of Spiritualist
and Liberalist societies. The convention organized
Friday evening, and no thorough understanding
of the subject was reached. The presence of the
officers of the State Association, except those of Ne-
moka; the president of the latter association, S. L. Shaw
was chosen president of the meeting, the day ses-
sions of which were held in the Common Council
room. Mr. M. J. Mead, of Mason, was made sec-
retary. About 50 persons were present from abroad,
the extreme cold weather preventing many from
coming who would otherwise have attended. Charles
A. F. Fleming, of Lansing, was the first speaker. He
was present, and also Mrs. Olie Denslow, of
South Bend, Ind., who sang many of her beautiful
inspirational songs.

Saturday evening Mr. Andrus gave an interesting
address to a fair audience. Sunday morning S. B.
McCracken, of Detroit, gave a retrospective history
of the State Society, and dwelt at some length on the
subject, followed by a song by Mrs. Denslow. Mr.
Cronk was with us short time during the first day,
but sickness in his family compelled him to return
home the same evening. Mr. Shaw, of Saranac,
spoke several times in the interests of Nemoka, and
explained to many its situation as it now stands.
Father Woodruff, of Leaside, spoke on the subject of
organization, with his usual zeal and enthusiasm,
to which Mr. Pearsal replied in a plain, impressive man-
ner. The meeting was diversified by an original
poem by Francis D. Lacy, of Nevada, Mich., fol-
lowed by remarks from S. D. More, of Adrian, who is
deeply interested in the work of trying to establish
Liberal Leagues through the State. Mrs. Mead, of
Mason, read an original poem, and Mrs. Saunders,
of Bath, closed the morning session with some appro-
priate remarks.

Sunday evening, Mrs. Pearsal gave an able address
to a large and appreciative audience, and the meet-
ing closed with a song from Mrs. Denslow, making
us believe that heaven was not far away. The ut-
most harmony existed and we separated, feeling our
convention had been productive of much good.

Mr. Mansfield was present Sunday and gave many
private sances with great success. Sunday evening
he gave a public sance, and a combination of improve-
ments on the grounds as soon as spring opens
and we anticipate a large and enthusiastic camp
meeting next summer. We cordially invite all to come
and join us in this good work. We received a letter
from Brother Burnham while in convention, regretting
he could not be with us, and wishing us success. The
State Society at the meeting at Kalamazoo, appointed
a committee to confer with us, but none reported."

Mr. M. J. MEAD, Secretary.

A Snake in a Woman's Stomach.

Mrs. George Leaver, of 815 Broad Street, Chambers-
burg, a small town near Trenton, N. J., has passed
through the peculiar experience of having had re-
moved from her stomach a living snake. Mrs. Leaver
had complained for years of a peculiar pain in the
pit of her stomach, and was convinced from the
symptoms that it was produced by a living creature
and not by any organic disturbance. She consulted
a number of physicians in Philadelphia and else-
where, and at last went to England for treatment,
but received no benefit. Through the advice of a
friend she consulted a Mrs. J. A. Michener, a clair-
voyant medium who prescribed a mysterious pos-
sion, and said that the patient would have her trouble
removed inside of twenty-four hours. This was on
Sunday, January 27th, and on the following night
about 12 o'clock when she was lying in bed, a snake
about 15 inches in length and about the circumference of
a lead pencil. The reptile was alive, and lived for two
days. It is now in alcohol. Mrs. Leaver believes
that she took the snake into her stomach about twelve
years ago, while drinking well-water in Chande-
lerville, Delaware—Philadelphia Press.

The Salvation Army. The Salvation Army
appears to have found a particularly congenial soil
in Australia. Here, the famous banner, used to
read the Scriptures regularly to his robber gang and
wear them in the prayer-book. Without ventur-
ing on speculations as to the connection supposed by
some to exist between piety and plunder, one need
only refer to the Australian War Cry for evidence
of the extent to which the army is recruited from
the criminal classes. That may be to its credit, but
it involves liabilities of a serious kind. This is not
the case of miracles. Criminal instincts and habits
are not slowly changed. In this democratic country
a notable sign of conversion to the army is a certain
notion of egotism displayed in those whose cases most
call for humility and penitence. At one of their
frantic meetings a "dancer" declared: "Once I was a
vile wretch, not fit for hell; but now my whole
life is a hymn of praise to God. He has made me
too good for Heaven. There is a true lark in
such expressions as this, and they can hardly
fall to diffuse among the converts an impression that
immorality, or even crime, is a light thing, easily
washed away by the blood, and quite compatible
with swift promotion to sainthood and paradise."

A Labor Complaint and Remedy.

For the Helio-Philosophical Journal.

All hail to the JOURNAL and its thinking readers!
For those who take and read the JOURNAL must think
and reason. Therefore, I thank God, Bandy for this
opportunity to greet you with a few thoughts on a
very momentous question: a question before which
all others must give way, for it concerns the whole
human race, and, by the way, it is the same old
problem that man has been trying to solve since he
and a history, and has many times almost reached
his solution, when some accident or injustice would
hurt him and his nation down to oblivion, and the
thoughtful student of history, looking back over his
devious pathway, views with sorrow the terrible
ruins that stare him in the face. All are monuments
sacred to the memory of decayed civilizations! They
bear the marks of war, robbery, misery, vice and
degradation. On one side they tell of the slave de-
spolied of the results of his toil, repaid by the lash;
of fathers befalling their unhappy lot; of mothers
weeping by the side of smouldering embers, striving
to protect their little loved ones from the fierce
winter winds. They tell us of sons, noble, manly
boys, driven to vice and crime; of lovely daughters
and a history, and has many times almost reached
his solution, when some accident or injustice would
hurt him and his nation down to oblivion, and the
thoughtful student of history, looking back over his
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Wholesale and retail, by the HALLIO-Philosophy-
Institute, Boston, Mass.

FROM MOSCOW.

D. D. Home, After a Long Silence, Once More Greets the Readers of the Journal.

Although my health prevents having séances, we have constant proofs given of the presence of the loved and gone before. The pleasure derived from a certitude of their presence is enhanced in observing how strictly personal identity is retained. Earth-life, so replete with cares, would have no recompense, if, instead of meeting those dead to us, we found they had disappeared, re-incarnated into— heaven knows who or what! I use the word "what" advisedly, knowing personally Kardecists who well remember having been sulphur, steel, etc. As to Alexanders the Great, Louises of all numbers, and Marie Antoinettes, there are scores of them, each being the only genuine. Strangest of all Kardecist remembrances having been a jacksack! I have met no less than three Jeezels, and one of these, making a call on friends of mine, rather astonished her hosts by abruptly leaving her chair and jumping on a sofa, exclaiming, "A dog has come into the room; ever since my life was lapped by dogs I cannot endure the sight of one; in a former incarnation I was Jezebel!" All immortality is a myth if these repulsive vagaries could be proven true. Personal identity must be retained, and that it is retained, even to trifling peculiarities of character, is a fact well proven in my long experience. I give an incident out of many to exemplify my statement:

A loved relative had passed away at the ripe old age of 85. He was more or less inclined to doubt a future existence, and he used to say as a joke, "When I die, you will certainly see my ghost." Three weeks after his spirit was free, he came one night after we had retired, with one of his spirit sisters, who informed us that she would communicate what her brother had to say. We heard in the drawing-room his well known foot-steps, and by the reflection of the street gas-lights we saw the curtains of our dressing-room drawn gently aside, and the following message was given:

"Here I am and here is my shadow, (ombre) the shadow of him who loved you so dearly; the shadow of the past in no manner resembles the shadow of the present. My affection for you has not changed, only grown deeper. Take this, I give it to you." At this moment, my wife felt the touch of a hand holding a material object, which was placed near her hands, and words fell to describe the impressive manner with which the message was continued: "I placed it there. You touched my hand. Therefore I have a hand. I exist. God is."

After a few minutes' silence, the alphabet was called for, and "Daniel, I love you more than ever," was given. He had during his earth-life given me every possible proof of his esteem and affection. On lighting the candle, we found a framed cabinet-photograph of himself ("the shadow of the past") had been brought from the drawing-room and placed as I have stated.

We are passing the winter in Russia, and on arriving in St. Petersburg, Oct. 12th, my first questions to old friends were to ascertain the position of Spiritualism. The replies without exception were most discouraging, and those Spiritualists I knew years ago kept aloof from all that goes on. I was told that one or two séances were held, but these were either in darkness or under conditions preventing all investigation, and the natural result is that people who are really interested in the subject, have no satisfactory opportunities given to convince them. There is an utter lack of judgment shown in the selection of those who have been brought as mediums. Excepting Mrs. Fox-Jencken and Mr. Slade, both having remained only a short time, the others that came have been caught in bare-faced trickery more than once.

I will give you an instance to show you that statements are made and history written without the slightest regard to truth, and allowed to pass uncontradicted by those who know their falsity. A few days after our arrival in St. Petersburg, a friend sent me a Russian paper called the *Rebus*, supposed to be devoted to the Cause. I send you the one I quote from, dated October 16th, 1883. With the *Rebus* came a few words written by my friend, which, translated, are as follows:

"I know you will not honor the detractor by contradicting through the *Rebus* the monstrous falsehood concerning yourself that it contains. The malice shown by your opponents, solely for your brave and noble defense of Spiritualism, may, however, induce you elsewhere to expose their injustice and utter disregard of truth."

The "monstrous falsehood" is in an article entitled, "The Truth about H. P. Blavatsky." I translate, in substance, an incident preceding the one where I am named:

"During the war in the Crimea, it would seem that Madam Blavatsky was for a time in London. One evening, being at the well-known theatre of Drury Lane, Mrs. B., during an *entre acte*, joined the usual gathering in the lobby. Some noble lord was haranguing, as lords will do, the assemblage about the cowardly Russians. Madam B. took up the cudgels, but he only laughed at her and continued. She then commanded him to stop, and ended by saying 'I will make you stop!' As she uttered these words, a candelabra, with all the candles burning, (candelabra in Drury Lane theatre) came tumbling down and the noble lord fell bathed in his blood!"

The gas chandeliers in Drury Lane are enormous, and twenty others would have fallen, "bathed in their blood," not to mention the disaster that must have arisen from an explosion of gas; but, of course, as the "noble lord" was the only one to blame, he alone, by her magic, will, suffered the penalty for being ungentlemanly. The account goes on to say: "Madam B. was summoned before a court of justice, and was as cheeky as possible with the judge. When a fine of five pounds was awarded, Madam B. most generously 'gave ten, in case she should happen to meet him a second time.'"

The writer of the article then makes the following statement, translated verbatim: "This gallant feat made such an impression in Russia that it greatly facilitated her being pardoned a ten-years' absence without a passport."

The above "truth" precedes the more shameful falsehood concerning myself and my first wife. This is a verbatim translation of it:

"Previous to her (Madam B.'s) return to Russia, she became friendly with the celebrated medium, D. D. Home, and his wife. With them she made a long voyage in America, where she exhibited great power as a medium. She returned to Russia in the winter of 1858-59."

This "long voyage" must have been with the old, unseen, unknown and unbelieving in humbug, "Kootiewoami" and his wife, inasmuch as I was married in St. Petersburg only August 20th, 1858, and my son was born there May, 1859. Only a few months previous to our marriage my wife left the Institute

St. Catherine, where she had been placed for her education by her grandfather, the Emperor Nicolas. She was just eighteen years old, and her position was such that neither previous to, nor after, our marriage, could she have known Madam B. The name of Madam B. was well known to me (but not as a medium) in the spring of '58, in Paris, but I never met with, or even saw her.

If the so-called "Pioneer of Spiritualism," (he being interested in, and a constant contributor to, this *Rebus*) allows such statements to pass uncontradicted, well knowing, as he does, their utter want of truth, you may all the better understand how Spiritualism in Russia has retrograded instead of making progress.

A letter signed "Prince D. K.," translated from the *Revue Spirite*, and published in the *JOURNAL*, contains various erroneous statements; one, especially, reflecting on the common sense and sound judgment of a justly well-known man. I affirm that Prof. Crookes did not introduce the Petty brothers to M. Aksakof. The Pettys lived in Newcastle and Prof. Crookes in London. Crookes never saw them. There also never was a medium here named "Clayes."

To my certain knowledge the conditions of the Petty brothers' séances were such that none but *gobemouches* of the Hazard and Kiddle type, would or could, have accepted them. I have my information from a very certain source. I was told that the much spoken-about black hand was simply a black glove. After one of their séances my informant found a black glove behind the curtains where the boys had been seated. I now repeat word for word what was then told me:

"The following day I gave the glove to the youngest boy, who is a greater cheat than his brother. He only smiled and with perfect composure put it in his pocket." I could only ask my informant if the promoters of these séances were made aware of this, and in reply was told: "It would be all in vain to try and convince them that they are duped."

My informant was only too correct; they were of the type of *gobemouches* who wrote me the scores of extraordinary letters I received when I was compiling "Lights and Shadows." I think that I can candidly say that a man who can write a letter which I now quote, has verily had "common sense obscured and intellect rendered obtuse." He says:

"I think the aim perfect, but generally speaking I find it unbecomingly improper, that a medium should occupy himself to expose the impostures of mediums, even had he the most convincing proof at his disposal. For Spiritualism it will be nothing new; these impostures have been often spoken of, and serious Spiritualists search the means to remove them; but the moral fact of Mr. Home attacking his confederates in mediumship remains."

It was quite as impossible to convince the writer of his error, as it would be any man or woman who, on a question of religion or politics becomes unduly enthusiastic and morally blind; they are apt, if met by contradiction, to have their feelings so wounded as to become enemies of those who try to open their eyes; to-day, I regret to say, my correspondent only too fully proves my assertion, even to risking his honor to injure me. The moral principle contained in the above quotation is a fair sample of the ideas of *gobemouches*, not to mention that concealing imposture, even when holding "the most convincing proof," would be rendering oneself an accomplice of the impostor, and therefore contrary to all ideas of any man of honor. It would be a strange truth that required fraud to be concealed.

I have never attacked my "confederates in mediumship." I have attacked and always will attack impostors, and I repudiate all *confederates* with them. It is a well known fact that I consider as simple conjuring tricks all rope-dancing and all cabinet séances, where every evening at a given hour, for a dollar a head, front seats for *gobemouches* only, "spirits," ancient and modern, materialize without fail. This is not Spiritualism. Frauds must be exposed, even if the credulous enjoy them. Honest investigators, who search for high and holy truths, must be aided and warned where fraud and consequently danger lurks.

The quotations from Prof. Mendeleef's book are interesting, but when the Professor takes upon himself to affirm that Spiritualism and mediumship do not exist, he becomes arrogant and pedantic.

Prof. Crookes and C. F. Varley in England, and Zöllner in Germany, are quite as intelligent and competent judges as Prof. Mendeleef. In fact, as men of science they are better known, and have done more to advance scientific research than Mendeleef. Prof. Varley was a believer in the spiritual origin of the phenomena. Prof. Crookes made a thorough and searching investigation, with certain intricate arrangements directed by himself in a well-lighted room with no nonsensical paraphernalia, such as drapery or cabinets, to conceal the medium, but beyond this there was an unseen force. If Prof. Mendeleef had restricted himself to his personal experiences, no man endowed with common sense and knowing the conditions given for a scrutinizing investigation, could blame him for his decision, so far as he had seen. This, however, gives him no right to pronounce the sweeping judgment he does on others, who without doubt would have arrived at the same conclusion as his, had the subject been presented to them as it was to him. The Professor would not, however, have been far wrong had he written that in some instances "credulity and enthusiasm overcome reason and obscured common-sense." Still, I repeat, although the opportunities given him to investigate were more than imperfect; although he was brought in contact with full blown *gobemouches* only, yet he has no right to affirm, as a rule without exception, that Spiritualists are men whose "intellect is rendered obtuse and whose common-sense is obscured." He only places himself in a position, by his enthusiasm, to maintain his theory, where it might well be said his own "common sense is obscured." He is moreover incompetent to judge whether Spiritualists, in the true sense of the word, have "their intellect rendered obtuse." We can boast of Spiritualists of the past, as well as of others still living, who were and are profound thinkers, leading men of science, men of art, men of letters, endowed with the clearest of intellects, whose names will certainly exist to posterity long after Prof. Mendeleef has been forgotten.

Your position and self-sacrificing devotion in defending the truth, pure and undefiled, is worthy not only of the highest praise and deepest gratitude from all true Spiritualists, but every effort should be made by them to sustain the RELIGIO-PHILOSOPHICAL JOURNAL and encourage you. If the great tidal wave of imposture which, during the past few years, has brought disgrace on the name of Spiritualism in every country where it is known, should be mastered, you may take "the satisfying unction to your soul" that you have

done more than any man to accomplish the victory. God speed the day when truth will gain the mastery. D. D. HOME. Moscow, Jan. 8th, 1884.

Cured by Spirits.

A Deaf and Dumb Girl's Hearing Said to Have Been Restored by Parties from the Other World.

CHESTER, Ill., March 10.—A most remarkable cure of disease of the body and impairment of the natural faculties has come to the knowledge of your correspondent within the last few days, and is as follows: Nearly twenty-three years ago there was born to Mr. and Mrs. James McNabney at their home near Diamond Cross, in this county, and some ten miles from this place, a daughter, being one of five children. When about one year old this daughter was afflicted with spinal fever, and when the disease left her she was found to be both deaf and dumb. When she had attained young womanhood she was sent to the institution for the deaf and dumb at Jacksonville, and after an attendance of eight years returned to her home with a good education. Her health was generally good, and she has always been a bright and intelligent child. However, some time ago she became troubled with a disease somewhat resembling dropsy, for which she was treated by local physicians, but without effect. Her parents, becoming apprehensive that the disease might result fatally to their otherwise afflicted girl, took her to St. Louis, where a consultation of two eminent physicians was held, and they decided that a tumor had formed internally and that to save the girl's life a surgical operation to remove it was necessary. The mother protested, fearing that death would be the inevitable result, and said that if her daughter had to die she would take her home to her own tender care and treatment, that she might supply her wants while living.

Mrs. McNabney, the girl's mother, informs your correspondent that her daughter has been thus sadly afflicted during the last four years.

"At the first symptoms," she says, "I was not much alarmed; but as time wore on I noticed that she gradually grew worse. I asked her as well as I could concerning her feelings. She being a deaf mute, and I not having learned the sign language perfectly, made it more difficult for me to understand her affliction than if she could have talked with her tongue. At first she complained of pains in her right shoulder and side, then a bloating of the abdomen for three or four days, with very little appetite, and a tired, weary feeling of the body. Then again she would be better for a week or two, but the incessant pains would return, coming on as regular as the days of the month, returning with increased vigor till they were almost past endurance. Our family physician thought, he said, it must be dropsy, and he treated her, but without effect. He finally advised us to take her to St. Louis for treatment, and accompanied us there. We went to as skilled a physician as there is in that city, who, on first examination, said he was not satisfied as to the disease. He said it was something new to him, and he wished to consult another physician, which he did. After a second examination the two physicians thought it best to try medical treatment to ascertain whether or not she had an internal tumor, but the treatment appeared to aggravate instead of relieve. Rather than submit to a use of the knife, Emma was returned home."

Upon the return Mrs. McNabney's sister suggested that the case be submitted to Mr. Joseph Beare, a merchant of this place and one of Chester's oldest citizens, who is an avowed Spiritualist and what is known as a healing medium. The lady said she believed Mr. Beare could cure the girl. Mrs. McNabney readily consented to her sister's proposition, and the sister at once wrote to Mr. Beare informing him of the condition of the girl, and asked if he could relieve her. Accordingly Mr. Beare and his wife held a "circle" at their own home at once, and Mr. Beare, after thus communicating with his spirit friends, informed the family that, if it was their desire, the spirit friends would undertake treatment of their daughter. It should be known here that nothing was said to Mr. Beare of the condition of the girl's natural faculties; nothing was related but the physical condition of the child.

Accordingly the girl was taken to the residence of Mr. Beare for treatment on several occasions, and relief was soon experienced. After a time the girl secured a boarding-place in Chester, that treatment might be more frequent. This treatment consisted solely of laying on of hands by the medium, and always in the presence of Mrs. Beare and Mrs. McNabney. No medicine was used after the spiritualistic treatment began, in November last, and none has been used since. Mrs. McNabney informs your correspondent that her daughter's bodily ailments are much improved, and thinks she will be entirely cured in the course of time and without medicine—solely by the spirit hand, through the agency of Mr. Beare.

But the most remarkable thing in this connection is the restoration to the girl of her sense of hearing. She had been treated for her still unknown disease but three weeks when she made known the fact that she could hear common conversation, and with each application of the medium's hands the sense increased the more, until now she converses, not fluently, but sufficiently to be understood, and at the same time she understands the usual conversation of others. The first time she attempted to utter words was on Christmas morning, when she surprised her father and mother by saying to them so as to be understood but still with imperfect articulation, "I wish you a Merry Christmas." And indeed it was a merry Christmas to the family, made so by hearing, after nearly twenty-three years, their daughter's first successful effort to speak.

Miss McNabney has been provided with school-books—first a primer, and from that to the higher grades as she became proficient in their use.

In conclusion, Mr. Beare makes no claim that the girl's improved physical condition and the restoration of her faculties are due to anything that he may have done of his own volition—that it was simply and solely produced by his spirit friends, who used him as the agency through which the wonderful and most remarkable cure was effected.—*Special Correspondence Chicago Tribune.*

The Dutch papers mention the discovery of a "certain cure" for gout. A peasant who was confined to his bed by a sharp attack was stung by a bee, and almost immediately he felt better and the next day he was well. A short time after another patient thought he would try the same remedy, and, having induced a bee to sting him on the part affected, he also was cured.

The South Side Society of Spiritualists.

To the Editor of the Religio-Philosophical Journal:

Knowing that you are always interested in all matters that pertain to the growth of Spiritualism and the welfare of all Spiritualist societies, I have long wished to call your attention to the South Side Society, that meets at Apollo Hall, 2,730 State Street, that this society should have arrived at its present flourishing state and received no mention in the *JOURNAL*, is not your fault, I know, but that of a few persons who have allowed prejudice to be mistaken for zeal, and who, by their own bias, have contracted and dwarfed the opinions of those around them. These would-be leaders see in the editor of the *JOURNAL* only a "medium-slaver," and think to dispose of him by passing sentence of condemnation upon every act of his, while the poor (?) *JOURNAL* is banished from the list of papers, as unworthy their notice. As charity always looks back and covers a multitude of sins, so, Mr. Editor, can I look back to the time when I held a similar opinion, and was found among the number (which is rapidly decreasing) who believed the editor of the *JOURNAL* to be a greater humbug than the mediums he attacked. Ignorance was the disease with which I was afflicted; then, as now, somebody told somebody else that the editor of the *JOURNAL* was the enemy of Spiritualism and the sworn foe to all mediums. A personal knowledge of what the *JOURNAL* did say and teach, joined to the acquaintance of its editor, was the remedy in my case. I am happy to say I was soon led to acknowledge I had not judged fairly of either side. Long may the editor live, mightily may his pen continue, and sharp as a Damascus blade be the sword of truth in his hand; that the *JOURNAL* may continue as now the friend to honesty, the advocate of purity, the fearless denouncer of fraud, hypocrisy and uncleanliness, is my wish joined to that of thousands who read your paper and rejoice that the time has come when mediumship shall no longer be permitted to serve as a cloak, under which moral deformity may hide itself!

As confession is considered good for the soul, I have made mine. I can only hope the little handful of men and women alluded to, will soon learn that credulity and a love of the marvelous are not the safest guides, and be led to see the wisdom of, and accept the advice given by one of old: "Try the spirits and see if they be of God." If I have seemingly wandered away from my subject, the South Side Society, pardon me; the opportunity was too good to lose. I have long wished to acknowledge my allegiance to the *JOURNAL*.

Some two years ago a few Spiritualists united together and organized a public meeting, renting a small room in the building they now occupy. After a few weeks of struggle, they had their reward; their numbers increased. From the small room they occupied, they moved into a commodious neatly furnished hall, which is filled full of earnest, attentive, intelligent people, Sunday after Sunday, and at an hour when it would seem impossible to convene a body of Spiritualists who, as a rule, are constitutionally lazy at the hour of half-past ten A. M. This meeting takes the form of a conference, and has for its President a live man, a fearless advocate of right and a denouncer of wrong; one who dares to lay the ax at the root of the evil. A good choir is one of the attractions, for truly "music hath charms," but never so many as when rendered by those who catch the Divine Harmony, and who feel the vibrations in the air caused by the songs of the innumerable choir of ascended spirits.

The platform of this society is a broad one; on it we find the ex-minister, judge, doctor, mechanic and medium. Honesty and earnestness, as a rule, mark their utterances and great good is the result; the attendance is steadily increasing.

In connection with this society there is a fortnightly sociable, which is of great value, for it is the golden opportunity of knowing each other better. And we hope the mists of prejudice will roll away.

I take the responsibility of saying that personal feeling on the part of some members has kept all mention of this society out of the *JOURNAL*, by not furnishing it the information. I am glad to say that with an increase of members there has come broader views and better feelings, and to-day I but voice the opinion of the majority, when I say we earnestly desire to co-operate and work with those who labor for humanity's sake, and we most heartily endorse the sentiment uttered by William Denton, and so fearlessly carried out by the *JOURNAL*: "What cannot stand had best be gone."

Mr. Editor, ours is an open door. Come and see us. You will find friends who will give you a warm welcome and bid you a hearty God speed.

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RELIGIO PHILOSOPHICAL JOURNAL

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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No. 5

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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For the Religio-Philosophical Journal. Jesus of Nazareth and the Talmudic Jesus.

BY W. EMMETTE COLEMAN.

A half-truth is sometimes more harmful than a positive falsehood. The suppression (suppression of the truth) is oft as dangerous in its consequences as the suggestion falsi (suggestion of the false.) The pertinency and force of these aphorisms are signally illustrated in the statements of Mr. Gerald Massey, concerning the Talmudic Jesus and Jesus Christ, as found in his *Natural Genesis*, vol. ii, pp. 489-492, and in his article in the *JOURNAL* of Jan. 26, 1884. The *JOURNAL* article is a summary of his remarks in the *Genesis*; much of the two being identical in language. Mr. Massey's statements are incomplete, inaccurate, partisan, and highly misleading. The facts are distorted and perverted; and by the suppression of many of the most important points and the substitution of false conclusions based on an imperfect, inaccurate presentation of facts, an impression is derived therefrom far from the truth in the matter of the Jesus of the Talmud. In the interest of fair play and exact truth, I propose to present a summary of the whole truth, without suppression, distortion or evasion, as regards the Talmudic and Judaic accounts of Jesus.

Mr. Massey says he came to America to proclaim some results of his "prolonged researches." Following this statement, he remarks that he had assumed the identity of the Jesus of the Talmud and the Christian Jesus, but this was before he "had compared and questioned the dates." One would suppose from this that Mr. Massey had made "prolonged researches" into the Talmudic Jesus, and had made careful comparison of the dates of the two Jesuses or Jehoshuas (sic). I find, however, that the whole of the three pages in the *Natural Genesis* (ii, pp. 489-492) relative to the Jesus of the Talmud and the Jesus of the two *Toledoth-Jeshus* (of which more anon), is copied bodily, without credit, from a small work published in London in 1871, entitled *The Lost and Hostile Gospels*, by Rev. S. Baring-Gould. The whole of the three pages is summarized and paraphrased from Baring-Gould's little book, except a few brief subsidiary sentences, of minor import, taken from Josephus, etc. The quotations and references to authorities of Baring-Gould, Mr. Massey copies into his book and *JOURNAL* article, conveying the impression that his information and conclusions were arrived at as a "result" of his "prolonged researches" into Talmudic and Rabbinical lore, instead of being the "result," simply, of reading Baring-Gould's book, from which they were derived in toto; much of the more important matter in Baring-Gould, being, however, suppressed in order to bolster up Mr. M.'s peculiar theory of a non-historical Jesus, as will be made evident in this article. Mr. Massey undoubtedly did make "prolonged researches" in the philologic and Egyptologic portions of his work, for which I have given him due credit in my notice of his book; but so far as the Talmudic Jesus is concerned, his only research seems to have been the reading and paraphrasing of Baring-Gould. Instead of referring direct to the Talmud or to the works of the leading Talmudists, Jewish and non-Jewish, such as Derenbourg, Graetz, Jost, Munk, Salvador, Geiger, Deutsch, Lightfoot, Basmage, Schoettgen, Buxtorf, Eisenmenger, etc., he has been content to follow Baring-Gould alone and his imperfect data and peculiar speculations. Unlike Mr. Massey, I was not satisfied with Baring-Gould alone, but have for a number of years been conducting my researches into

Talmudic literature, utilizing all available sources of information. The results of my "prolonged researches" will be hereafter embodied, in contrast to the very imperfect and misleading presentation by Mr. Massey. The Talmud is a heterogeneous collection of rabbinical commentaries on the Old Testament. It consists of two divisions; the Mishna and the Gemara. The Mishna may be called the Talmud proper, while the Gemara is a kind of commentary on the Mishna, annotating it sentence by sentence. There are two Talmuds, the Yerushalmi (or Jerusalem) and the Babil (or Babylonian). The Mishna is almost identical in the two, but the Gemara is quite different. The Babylonian Talmud is about four times as long as the Jerusalem, and it is often called "our Talmud," it being the one in popular use. The Mishna consists of rabbinical interpretations, extending over a period of about 600 years, from B. C. 400 to A. D. 200, approximately, the final compilation being made by Rabbi Jehudah Hakodesh (Jehudah the Holy) A. D. 219. The final redaction of the Jerusalem Gemara occurred about A. D. 400; that of the Babylonian Gemara, about A. D. 500. The Talmud Babil, the one in general use, consists of twelve volumes, covering with the glosses and marginal references 5,894 folio pages in Hebrew, Aramaic and Rabbinic letter-press, utterly devoid of vowel points. The work is divided into six divisions or *sedarim* (orders or series). The *sedarim* are divided into seventy-one *massicot* or tracts, which, in turn, are divided into 633 *perakim* or chapters, these latter being composed of 4,187 *mishnaot* or paragraphs (Hershon's *Talmudic Miscellany*, 1880, pp. xli-xviii). The Mishna never refers to Jesus, but in the Babylonian Gemara are found a number of passages in reference to him.

Jesus is named some twenty times in the older, unexpurgated editions of the Gemara. He is called therein "Ha Notzri" ("the Nazarene"), "the Hung," "that man," "he whom we may not name," "the fool," "Absalom," "Ben (son of) Stada," and "Ben (son of) Pandera." The Christians are generally called Nazarene, Gentiles, *Minim* (heretics), and pupils of Balaam (Farrar's *Life of Christ*, Appendix, Excursus II; Jost, *Geschichte des Judenthums*, vol. i, 405, 414; Graetz, *Geschichte des Judenthums*, vol. iii, passim; Buxtorf, *Lexicon Talmudicum*, pp. 1,458 et seq.; Derenbourg, *L'Histoire et la Géographie de la Palestine d'après les Talmuds*, 1867, p. 468 et seq.). Mr. Massey invariably speaks of the Jesus of the Talmud as being called Jehoshua in that book and in the *Toledoth Jeshu*, but this is erroneous. Jesus is never called Jehoshua in any of the rabbinical writings, but always Jeshu. Jesus is a Grecized form of Jeshu; Jeshu is a variant or abbreviated form of Jehoshua or Joshua. Jeshu in Hebrew is written with four letters, — *Yod, shin, vau, yod*, YSHUA. Jesus being regarded by the Jews as a false god, and Tract Sanhedrin, fol. 111, saying, "It is unlawful to name the name of a false god," the Talmudists and later rabbinical writers have mutilated the name Jeshu, by cutting off the final letter *yod*, and so he is always called Jeshu instead of Jesus. Mr. Massey is well aware of this, it being fully explained in Baring-Gould's work, yet, strange to say, he invariably speaks of the Talmudic and rabbinical *Jehoshua* instead of *Jeshu*. Probably Mr. Massey ignored all this because it was the Christian Jesus of Nazareth whose name was mutilated by the Talmudists, and as Mr. M. claims that the Talmudic Jesus was not the Christian, it would not be polite to refer to the Talmudic Jeshu; so without any authority, and in opposition to fact, he substitutes Jehoshua for Jeshu. This is merely the first of a long series of inaccuracies in Mr. Massey's references to the Talmudic Jesus. Rabbi Elias, in his *Tischbi*, says the Jews will not acknowledge Jesus as the Savior, hence they do not call him Jeshu, but reject the *ayin* and call him Jeshu. So also Rabbi Abraham Perizol, in his *Maggara Abraham*, ch. 59, says the *ayin* was left out of his name because he was unable to save himself. These passages prove that the Christian Savior is meant by Jeshu in the Talmud, despite Mr. Massey's assertion that another Jesus living a century before Jesus Christ, is intended. Denuding Jeshu of its final letter, *ayin*, three Hebrew letters are left, *yod, shin, vau*, which are interpreted, according to rabbinic conceit, as signifying *yimakh shemo vezikrono*. "May his memory be destroyed and his name be blotted out" (Baring-Gould, *Lost and Hostile Gospels*, pp. 67-8; Farrar's *Life of Christ*, Excursus II; Sopher *Toledoth Jeshu*, Wagensell, 1881). Again Mr. Massey, both in his *Genesis* and *JOURNAL* article, quotes from the *Toledoth Jeshu*, when, in truth, there is no such book as *Toledoth Jeshu*, both versions of it being called *Toledoth Jeshu*. All that Mr. Massey states concerning this book is taken from Baring-Gould, where it is always named as *Toledoth Jeshu*. This systematic suppression of the word Jeshu (known to refer to the Christian Jesus) and substitution thereof of the word Jehoshua, a name which was never applied to Jesus Christ in the Bible, the Talmud, or elsewhere, is of a piece with Mr. Massey's suppression and distortion of everything in Biblical and Jewish literature testifying to the historical existence of Jesus.

Tract Sanhedrin, fol. 107, 2, and Tract Sabbath, fol. 47, 1, of the Talmud state that Jehoshua Ben Perakiah, with his pupil Jeshu, went into Egypt to escape the persecution of King Alexander Jannai. This persecution took place about B. C. 106. In Egypt Jeshu was instructed in magical arts, and during their return journey to Judea, Jehoshua Ben Perakiah anathematized his pupil Jeshu and thrust him away with both his hands. Jeshu

then devoted himself entirely to magic. These two passages in the Talmud, correctly referred to by Mr. Massey, constitute the only foundation for his positive statement that the Talmudic Jesus lived before the Christian era, and these two are virtually only one; the one being a duplication of the other in another book of the Talmud. It is true there was a Jehoshua Ben Perakiah, who lived in the time of Alexander Jannai and who may have fled to Egypt B. C. 106; but there are a number of other Talmudic passages about Jeshu (Jesus), which present a different phase of the matter from that arising from these two passages alone. Chronology and proper names are almost inextricably confused and mixed in the Talmud, and it requires patient and careful sifting and weighing to arrive at accurate data therein. "Anything more utterly unhistorical than the Talmud cannot be conceived," says Canon Farrar. "It is probable that no human writings ever confounded names, dates and facts with a more absolute indifference. . . . By the change of a *resh* [the letter *r*] into a *dab* [the letter *d*] Romans did themselves transmogrified into Judeans; Vespasian is confounded with Titus; Titus with Trajan; Trajan with Hadrian; Herod with Jannaus. When we come to the names of the Rabbis we find an intolerable confusion of inextricable Hanans, Joshuas and Simeons. As for events, they are, in the language of a profound and admiring student, 'transformed for the edification, and even for the amusement of the audience. History is adorned and embellished by the invention of an imagination, poetic, but often extravagant; truth is not sufficiently attractive; everything is magnified and extended.' (Life of Christ, Excursus xii). An able and impartial Talmudist, M. Gruenbaum, in the North American Review, April, 1869, pp. 454-55, also remarks as follows: "It is to be remarked, as a prominent feature of the Talmud, that, while in itself an historical monument, there are no historical points given in it. Besides its manifold anachronisms, the Talmud is, if we may so say, *achronological* (*achronos*) without distinction of time. Although the work of many centuries and various lands, the impression it produces is as if it had been wrought out in a single day and in one place only. Even the few incidents of Jewish history mentioned in it are only incidentally referred to; *apropos* of some casuistical question, and generally with more or less confusion of persons and circumstances." Other rabbinic writers, observing the error in chronology in the two passages connecting Jesus with Jehoshua Ben Perakiah, who lived in the days of Jannai, sought to correct the mistake; so Rabbi Gedaliah in *Shalshelet Hakabbala*, fol. 17, 1, tells us that it was another Jehoshua, who lived in the first Christian century, who was the preceptor of Jesus. Some six or seven years ago, while pursuing my Talmudic researches, I encountered this chronological anachronism, and I wrote to Rabbi Isaac M. Wise, an able Talmudist, to explain how it was that Jesus was said to be a pupil of Jehoshua Ben Perakiah, who lived over 100 years B. C. He wrote me, in reply, that there was another Jehoshua Ben Perakiah, who lived in the days of Jesus of Nazareth (1st century A. D.), with whom Jesus might have been associated. This case, then, resolves itself into one of the many instances of confusion of the various Joshuas of the Talmud; and this, of itself, would topple to the ground Mr. Massey's supposed Talmudic demonstration of an unhistorical Christian Jesus. But the Talmud itself furnishes other convincing evidence of Jesus having lived after and not before the beginning of the Christian era, which evidence, though known to him, Mr. Massey either coolly suppresses or distorts into proofs of his theory.

In various Talmudic passages Jesus is called the son of Stada or son of Pandera, Stada the mother and Pandera the father. In Origen, Celsus, the pagan antagonist of Christianity, is quoted as saying (on Jewish authority) that the carpenter, betrothed to Mary, put the mother of Jesus away, because she had proved faithless to him, with a soldier named Panthera; and the Talmudic writers narrate that Jesus's mother left her husband, eloping with one Pandera, by whom was born Jeshu (Jesus). When we come to consider the signification of the words Pandera and Stada, we easily perceive why Jesus's parents are thus called. They are not genuine names, but are symbolic terms expressive of the hatred of Jesus, entertained by the rabbis. Pandera is a Hebrew form of the Greek word Panthera, which means "panther," the wild beast. In those days the leopard was deemed the offspring of the panther and lioness, — a hybrid animal. Jesus was accused of being an illegitimate son of a Hebrew woman and a Greek soldier, a hybrid, in like manner as the leopard was a hybrid son of a panther. To indicate this mixture of races, Jesus's father was called Panthera; for the rabbis tell us that as the leopard is produced by a mixture of different species, so Jesus Christ sprang from a Greek soldier and Jewish woman. (Basmage, "History and Religion of the Jews," 4to., 1708, page 376.) Again, in allegorical exegesis, the panther is said to derive its name from the Greek, *to pan theras*, thus signifying the personification of sensuality. Son of Panthera, therefore, would signify "son of a wanton." Thus doubly was Jesus stigmatized by being named "son of Pandera." McClintock and Strong's *Encyclopedia*, vii, 625. Stada, in Hebrew, means "an adulterous woman," or "one who forsakes her husband for another," evidently applied to Jesus's mother as descriptive of her character, not as her genuine appellation. The Christian Jesus was so hateful to the Jews of

those days that they stigmatized his parents with these opprobrious appellatives. The husband of Stada, to whom she was faithless, is named in the Talmud as Paphos, son of Jehuda, a rabbi associated with the far-famed Rabbi Akiba, who died at an old age, A. D. 135. Paphos and Akiba are mentioned as contemporaries several times in the Talmud. The Talmudic tract Callah, fol. 18 B, narrates a visit of Rabbi Akiba, to the mother of Jesus. In "Gittin," fol. 90, 1, is mentioned the running away from him of the wife of Paphos ben Jehuda. This Paphos certainly lived after the Christian era, and in all probability died in the second century. All the passages, therefore, in the Talmud referring to Jesus, son of Stada or son of Pandera, refer to a Jesus living after, not prior to, the Christian era; and these passages are many. So that, after duly correcting the error of the two passages connecting Jesus with Joshua ben Perakiah, owing to similarity of names of the two Joshuas, it is seen that every passage in the Talmud refers to a Jesus living after A. D. 1. Besides being called Stada, Jesus's mother is called Mary (Hebrew *Miriam*) in the Talmud, and is even apparently confounded with Mary Magdalene. Magdala in Hebrew signifies a plaiting or curling of the hair, and the mother of Jesus is called in several Talmudic passages *Miriam Magdala nashaia*, Mary, the plaiter of woman's hair. The Magdala or Magdala, having two meanings, the name of a town mentioned in the Talmud, and a plaiter of woman's hair, the two were perhaps confounded by the Talmudic writers in connection with the Mary of Jesus, though it is possible that the Mary Magdalene of the Bible may have been so called from being a plaiter of hair rather than as being a resident of the town of Magdala. The plaiting of hair was then much in vogue among harlots, and Mary Magdalene is generally supposed to have been a repentant courtesan. The gloss on the Talmudic *Ebel Rabbathi*, fol. 71, 4, and Taanith, fol. 69, 1, says the city of Magdala was destroyed on account of its prostitution and adulteries. Mary Magdalene of evil fame having been historically associated with Jesus of Nazareth to bring the odium closer to him, she has been made allied to him by blood; in one version as his mother, and in another as his grandmother, the mother of Pandera his father. Tract Sanhedrin, fol. 101, 2, has a difficult and obscure passage concerning the parents of Jesus, which has been variously translated. The evident sense of it, in my opinion, is this: "The son of Stada was son of Pandera. Rabbi Chasda said Stada's husband was Pandera's master; her husband was Paphos, son of Jehuda. But how was Stada his mother? His mother was Mary, the plaiter of woman's hair (*Magdala nashaia*). As they say in Pumbeditha, she went away (Steth-da) from her husband." The gloss on this says that Pandera was a servant of Paphos, and that Mary was Pandera's mother instead of Jesus's. But this latter I regard as an erroneous attempt to interpret a difficult passage. The writer, I think, intended Mary as the mother of Jesus, and explains that she was called Stada because she left her husband.

In several passages in the Talmud the execution of Jesus is narrated. In each case it is said Jeshu, or the son of Stada, was crucified on the rest-day or eve of the Passover, while in most of the passages he is said to have been stoned and then crucified (Sanhedrin, fol. 43, 1, 67, 1; Shabbath, fol. 101, 2). This is evidently unhistorical; certainly both modes of execution were not practiced on Jesus. The Jewish mode was stoning to death; the Roman, crucifixion. Being crucified, he assuredly was not stoned. The Jews were probably so bitter against Jesus that they wished to share the glory of his execution; so they claimed the credit of putting him to death, both the stoning and crucifixion being in the Talmud ascribed, apparently, to the Jews, without mention of the Romans in any way. No date is given for the execution, and the only chronological data in the Talmud concerning Jesus are the names of the Rabbis with whom he was associated. Jesus, son of Stada, as has been stated, is associated with Rabbi Akiba and Paphos ben Jehuda, who both lived in the first and second Christian centuries; hence Jesus must have been executed after, not before the Christian era began. Now Mr. Massey is aware of all this, for it is explicitly set forth in Baring-Gould's work, whence he derived all his Talmudic information. Why did he suppress all mention of Jesus, the son of Stada, having lived after Christ, and claim that all the Talmudic passages refer to one Jehoshua (sic), a pupil of Jehoshua Ben Perakiah, who lived long before Christ? A number of passages refer to the son of Stada, living after Christ, while only two allude to the Jesus living before Christ, and those two have an erroneous chronology, subsequently corrected by Rabbi Gedaliah. Why did he claim that the historical Jesus of the Talmud was crucified before B. C. 70, when the Talmud itself plainly shows that he was executed at a much later date? Is such suppression and distortion fair or honest? The whole truth should have been presented or none. Certainly such misleading statements should not form part of a professedly scientific work, designed as a standard of truth in future ages.

Various other passages in the Talmud attest that it refers to the Christian Jesus and not another. Sanhedrin, fol. 106, 8, alludes to Jesus being crucified when about 33 years old, this being in accordance with the Christian tradition. Sanhedrin, fol. 43, 1, states that Jesus was treated exceptionally because of his royal extraction, another agreement

with Christian tradition, he being claimed to have been of the house of David. Jesus is usually said by the Jews to have been "born in the days of Rabbi Simeon, the son of Hillel," the same time as that stated in the New Testament. Sanhedrin, fol. 103, 1, speaks of a disciple corrupting his food publicly as did Jesus of Nazareth. To corrupt the food publicly is a rabbinic phrase denoting a mingling of heresy with the true doctrine (*Lightfoot's Hora Hebraica et Talmudica*, in *Works*, London, 1823, vol. xi, p. 200). Abodah Zarah, fol. 16, col. 2, and fol. 17, col. 1, unexpurgated edition, relates a meeting between Rabbi Eleazar and James of the town of Sehanah, "one of the disciples of Jesus of Nazareth." Disputing over a point of law, James says, "Thus I have been taught by Jesus of Nazareth." The James here mentioned and in other places in the Talmud has been shown to be James the Apostle by the Jewish historian Graetz in his *Gnosticismus und Judenthums*, p. 25, note 22. Rabbi Eleazar died A. D. 73. The same narrative is given in the *Mishnah on Eccles.*, i, 8, where Jesus is called *Ploni*, — "a certain one." (See *New York Independent*, May 11, 1882). In Sanhedrin 43 A, Matthew, Thaddaeus, and Nazari (evidently connected with Nazari, Nazarene) are named as disciples of Jesus. In Maaser Sheni, fol. 55, 2 (Jerusalem Talmud), James the son of Zebedee is mentioned. In Sanhedrin, 43, 1, at the crucifixion of Jesus he proclaims himself thus: "I Jesus am heir of the kingdom." This plainly points to Jesus of Nazareth, who claimed to be the Son of God and the Messiah, and in his parables speaks of himself as the heir of the kingdom. Nicodemus, a rich man, is mentioned in the New Testament as a believer in Jesus. A Nicodemus is frequently referred to in the Talmud, who is described as one of the three richest men among the Jews when Titus besieged Jerusalem. Taanith, fol. 20, 1, says the proper name of Nicodemus was *Boni*, and Sanhedrin, 43, 1, mentions *Boni* as a disciple of Jesus. This locates Jesus also in the first century as per the New Testament; yet Mr. Massey reiterates that the Talmudic Jesus lived over a hundred years before the time of Nicodemus. We learn from the New Testament that the apostles of Jesus were accustomed to heal the sick in the name of Jesus the Christ. *Apropos* of this, Avodah Zarah, 40, 4, relates that Rabbi Eleazar ben Damah having been bitten by a serpent, there came to him a man of Sehanah, named James to cure him in the name of Jesus, son of Pandera, but Rabbi Ismael forbade the cure as unlawful, and so Eleazar died. Also, Shabbath, 11, 4, informs us that the nephew of Rabbi Joshua ben Levi having swallowed poison, a man came to him, who conjured him in the name of Jesus, son of Pandera, and he was healed; but Rabbi Joshua having declared that it were better for him to have died, than to be thus healed, the youth died. These two anecdotes are evidently leveled against the Christian practice of healing in Jesus's name. So strong was the prejudice against Jesus that it was declared even better for a rabbi or a rabbi's relative to die than be healed in the name of the accused Nazarene. And still Mr. Massey insists that the Jesus of the Talmud is an entirely distinct person from the Christian Jesus.

Gittin, fol. 57, 1, gives a story of the punishment of one Jesus after death. Upon this passage the commentator remarks that this could not be the God of the Christians for the following reasons: "It is not written Jesus of Nazareth, but Jesus (Gierad); moreover this Jesus seduced Israel, made himself God, and overthrew the whole foundation of piety, whereas Jesus of Nazareth admitted the written law, but rejected the oral law only, and so should be called nothing more than a Jewish heretic. Here we have a Jewish description of Jesus in strict correspondence with that in the three synoptic gospels; namely, he was a Jewish reformer, who accepted the written Mosaic law, but rejected the oral traditions of the elders and the scribes and Pharisees (see Matthew v: 17, 18; xlii: 2, 3; xv: 2-9; Mark vii: 1-13). The Talmudic commentator was doubtless mistaken in thinking that the Christian Jesus was not referred to above, for, though Jesus himself did not declare himself God or overthrow the Jewish law, his followers had done so for him before the Talmudic compilation was completed. It is very probable, then, that the passage is directed against the ideal Jesus, depicted by the Christians of the second and following centuries, — the Jesus of John's gospel, not the real man Jesus of the three other gospels. The foregoing wealth of Talmudic testimony to the historical existence of Jesus of Nazareth and his apostles in the first century, all of which is completely ignored and suppressed by Mr. Massey, in my mind forever sets at rest the question whether the Jesus of the Talmud is the Christian Jesus who lived and died at the beginning of the Christian era. I challenge the most searching investigation into every one of my Talmudic quotations, references, etc., as, in the interest of truth, and the whole truth, I have throughout made use of the strictest accuracy of statements, without evasion or suppression; and as we have found, there is not a passage in the Talmud which, rightly considered, is inconsistent with the historical existence of Jesus in the first century.

THE JESUS OF THE SEPTUAGINT TOLEDOTH JESHU. Mr. Massey, in addition to the Talmud, calls in the aid of what he terms "Jewish traditions," to prove that the Talmudic Jesus lived before the Christian era, which so-called traditions are not genuine traditions at all, but simply deliberate fabrications when not mere repetitions of the Talmudic passages. Mr. Continued on Eighth Page.

For the Religio-Philosophical Journal.
Supernaturalism.

BY HON. JOEL TIFFANY.

The effort to represent the Christian system of truth as being based entirely upon the supernatural, has greatly injured, if it has not destroyed, its power to work in the human soul its needful work. Thus, the Theologians have made Jesus, in his generation, birth, life and mission, an exceptional being; and they have thereby separated him from his normal relations to humanity, and have veiled in mystery that spiritual light, which would otherwise have become as a lamp to our feet, to guide us in the way of eternal life. They make Jesus an interpolation, a special providence, produced to supply the defects manifest in the general providence of God.—a special providence, without which the material and the spiritual universe would have been worse than a failure.

This proposition, I think, will not be controverted by believer or skeptic. If in the creation and government of the universe, there exists the necessity for the exercise of a special providence in any department thereof, it must be because the general providence of God, in such respect, is deficient and imperfect. With such an assumption, what becomes of the perfect attributes of the self-existent, self-sufficient, omnipotent, omnipresent being? From the dawn of consciousness in the mere animal, to its completeness in the perfected spiritual, the entire process of advances is that of orderly succession, which, through creation and development, becomes a revelation of the Divine method of immortal generation. If within the divine possibilities, there are other and superior means by which the human individual could have been created and unfolded, until it had attained its supreme destiny, through human completeness, what excuse can be offered for the neglect to exercise such superior means in the creation and development of individual humanity? Such an assumption necessarily becomes an impeachment of the divine character. It is impossible for a rational mind to conceive of a being perfect in wisdom, perfect in power, and perfect in motive or will, acting as such a creator and providence, and yet failing so to exercise these attributes as to produce the best results possible. In the conditions and the laws by which all individuals are created and endowed, there is uniformity; and such uniformity must become an expression of the Divine Presence, in its legal perfections. Throughout the several kingdoms in which the Divine Presence has been revealed, it is the law, that the offspring, in faculty and in function, shall be begotten in the constitutional image of the parent; and such law becomes a revelation of the divine method, which must be in accordance with the perfect love, wisdom and will of the divine being. Therefore, the history of creation and development makes it evident, that from the beginning, the operations of the Divine Presence have been directed to the ultimatum of the human individuality in its completeness, bringing it into the image and similitude of the heavenly Parent. This history, whether studied in the natural unfoldings of the earth and its kingdoms, or in the spiritual history of the race, discloses the fact, that the ultimate destiny of a human being can be nothing less than completeness in every faculty of his spiritual being. And we know that man is adequate to the perfection of himself in his spiritual faculties through perfect obedience of divine law; and we know that he must become so perfected to satisfy his aspirations; and that the means for such attainment must be forever within his reach. We also must infer, that God, as a perfect Creator and a perfect Providence, in the creation and development of the human individual, has employed the best means possible by which such individual could be created and brought to completeness. Therefore, we must infer that human parentage, in the person of father and mother, are essential parts of the process by which the human individual is created. "Because if the human individual could have been begotten and born free from the influence of imperfect parentage, and could have attained spiritual completeness without passing lower and inferior degrees of development there can be no rational doubt, that a being of infinite love, wisdom and power would have manifested his character and attributes in such creation."

One who affirms the existence of another and superior method, by which God could have created and endowed the individual human, without the aid of human parentage, and consequently free from the physical and moral blemishes which such parentage communicates, makes a grave impeachment of the divine character. To assume such a position is a declaration that infinite love, wisdom and will are not to be depended upon as likely to do the best, possible under all circumstances. As moral beings, we are taught, that our heavenly Father requires of us, that under all circumstances, we act up to our highest and best capabilities, in the exercise of our faculties, and in the discharge of our moral duties. That if we do not do so, the evil consequences resulting from our unfaithfulness, will be chargeable to our account, and we shall feel our responsibilities accordingly. But if our heavenly parent has not, in our creation and development, done the best possible to his wisdom, will and power, he will not be likely to condemn his children for being in such respect like himself.

If Jesus of Nazareth was begotten without human parentage, and as a consequence, he was enabled to become perfect as a spiritual individual in a sense in which other individuals are not able, he becomes a revelation of the possibility of begetting the human individuality in such a manner as to avoid the liability to sin. And this being so, the manner in which he was begotten becomes as much superior to the one God has ordained for humanity, as was the life and character of Jesus superior to the life and character of Herod. Such being the fact, God is justly chargeable for the vices and crimes, and incident misery, which have beset humanity from the beginning, because he failed to employ the best means possible in creating his human children, and bringing them to completeness.

From these and similar considerations, the dogma that Jesus of Nazareth was begotten without human parentage, and that he owed his superior wisdom, goodness and power to such fact, cannot be received upon any evidence which will not satisfy the understanding that the creation of the material and of the spiritual universe, and the government of the same, are the work of a Being who cannot be depended upon to do the best possible within his knowledge and power, and, hence, that God is not worthy of supreme confidence and trust. Such a dogma cannot be sustained, and the perfections of the divine character, be maintained. To assume that man, begotten and born according to the divine method of human generation, cannot, by the proper exercise of his faculties, as a human being, attain a state of oneness of life and character

with his heavenly Parent, in which condition he will be able to receive of the divine effluence in its infinite fullness, and thus become a son and child of God in the divine, is to assume that Jesus was a teacher of false doctrine; and that Christianity, as taught and illustrated by him, is without foundation in truth; and also that it is not applicable to humanity as a particular means of establishing oneness with the divine of the universe, without special and abnormal assistance, not belonging to the orderly unfolding of the human spirit.

The supreme value of Jesus as the living way to the Father, and as a revelation of that way, consists in the fact, that he was a human being; begotten and born as such, by means ordained by the Divine Creator, as the best possible, and as the only means by which the human spirit could be created and become perfected. Having, through perfect obedience of divine law, attained in this life, his supreme destiny, he became "The Word made flesh"—"The Law of God incarnate"—"God manifest in the flesh"; and thus, he became a revelation to the human, of the divine perfections and of human possibilities under the Divine Government. He became, in a large degree, a manifestation of what every individual, through obedience of divine law, is capable of becoming.

Jesus as the son of man demonstrated the fact that man, through perfect obedience, is capable even in this life of becoming perfect in each and all the moral virtues, and, therefore, he must be held responsible for his failure to attain his complete destiny in this life. And he demonstrated that man's failure to attain completeness is due to his disregard of the commandments which forbid him to indulge in selfishness, in sensualism and lust to the neglect of his spiritual needs. By such an interpretation of the origin, and the mission of Jesus, we are in some degree able to perceive the extent of man's responsibility for his own salvation. As the son of man, he teaches us the extent of human possibilities; and he demonstrates what one may accomplish, provided he makes it the business of his life, to become in spirit, perfect as the Father in heaven is perfect. As the son of man begotten, born and developed under the established laws of individual generation and development, Jesus becomes of inestimable value to humanity as a teacher of the way to the Father; and as an illustration of the means, by which man is to come to his supreme destiny.

But when it is supposed that Jesus, in his generation, in his life and mission, was an exceptional being, that he was in every particular a special providence, introduced to provide, in an exceptional manner, for human salvation, his value to humanity as a teacher, and an exemplar is lost. As such an exceptional being, he ceases to become a revelation of the divine method with humanity; he no longer becomes a teacher applicable to the human condition. He, therefore, ceases to become "the word of God made flesh"; he ceases to become "the law of God incarnate"; he ceases to become "the Divine Humanity"; and, therefore, humanity instinctively gives up the effort to actualize in itself that spiritual status, which is only possible to one exceptionally begotten by the holy spirit; and instead of hopefully seeking to attain to the Christly status, as a condition possible and essential to individual completeness, the disciple contents himself with believing all the marvellous things said respecting him; and with depending upon him for a loan of righteousness to be vicariously applied to his account with the Father, in the final settlement, and he is taught to rejoice and make himself happy in the thought, that his individual sins have been imputed to the only sinless being who has lived upon the earth; and has suffered in his stead, the penalty for the same.

Upon the hypothesis that Jesus was supernaturally begotten and brought into existence for an exceptional purpose, a system of theological dogmas has been constructed, which reflects severely upon the divine character, and which, in those who accept of it, is fatal to a true Christian character. By such dogmas the normal relations of God to humanity have been denied, and man has been remitted to the authority of human teachers for information respecting his origin, his duty and his destiny. By means of these dogmas the teachings of Jesus, and his living illustration of their truth and value, have been perverted, and a supernatural faith, anti-Christian in character, has been the result.

A vicarious righteousness as a substitute for individual righteousness, has no place in the Christly system; and a faith based upon such an hypothesis must be discarded by one who seeks to become perfect in the moral virtues, as the Father in heaven is perfect in his divine attributes. Whoever depends upon borrowed righteousness to gain admission to the heavenly feast, will find himself in the hour of need like the foolish virgins in the parable, who had their lamps, but had no oil which could make them of any value; and like them he will be unable to borrow, because none can be found with oil to lend. All such belong to that class who have mistaken the form of Godliness for the power thereof.

Jesus assumed that it is possible for man, through obedience, to attain a state of divine oneness with the Father in the sense in which he was one with him; and he prayed that all might find such oneness. If Jesus had thus become morally perfect, dwelling consciously in the Father, and thus comprehended human possibilities, did he not know the possible realization of his desire? Would he have directed his disciples to seek first, or above all things the kingdom of God and his righteousness by becoming in spirit perfect as the Father in heaven is perfect, had he known that such an attainment was a human impossibility?

This dogma of vicariousness is most disastrous to the realization of a Christian life and character in one who bases his hope of salvation upon it. It teaches, practically, that man is not capable of obeying perfectly the requirements of the Heavenly Father, and that, therefore, it is not expected that he will do so; that God has made especial provisions by which it becomes unnecessary that he should do so, while yet he is to obtain the benefits of perfect obedience; that Jesus, by his sufferings and death has paid the penalty for all sins committed by the believing world; that God, in his wisdom has determined upon this plan, in order that the saved shall own their salvation to grace, and not to character; that God will not permit spiritual character to be taken into the account, in the ultimate judgment. With all truly religious and rational minds, the mere statement of this dogma should be a sufficient refutation of it.

Jesus of Nazareth, as a teacher of the way to the Father, differed from other teachers in this: Spiritually, he lived in, and acted from, the inmost of his being, and by so doing he became a revelation of the divine man; and a manifestation of a divine humanity. He attained this status through perfect obedience of divine law in every department of his being. In this way he sought the Father, and through his attainment, the divine father

came into manifestation, making manifest in and through him, Divine Love and Divine Truth; causing the human in Jesus to become a revelation of the divine man—"the word made flesh." "Divinity incarnate," and humanity perfected in Christ. As such divine man, Jesus became a revelation of human possibilities; a revelation of what man will become by living a life of perfect obedience. There are different methods of expressing this idea, but when spiritually considered, they ultimately in about the same system of truths. When it is said, that Jesus Christ is God Jehovah manifest in the flesh; or that God Jehovah clothed himself in human form, that he might come to humanity as its redeemer and savior, it is not to be implied that divinity took upon itself a different body, in a different manner, having different faculties, and exercising different functions from what pertains to the human individual. It is only affirmed that the divine Being, who, as Creator and Providence, is the all of life—of love—of truth—of purity—of holiness—becomes consciously present in the perfected human spirit; establishing in every department thereof divine order, in its inception, birth, development and completeness; bringing the individual to the stature of perfect manhood; and that by so doing, God the Father comes into manifestation, and thus becomes a real presence within the perceptions and cognitions of humanity.

It is self-evident that the divine Being could become human no further than the human constitution had the capacity to receive and respond to the divine Presence. God Jehovah could not assume the human form beyond the possibilities of such form to receive and respond to such Presence; and it is equally evident that the human could not receive beyond the capacity of that which constituted it human. Therefore it is a matter of but little importance, what particular form of expression is used to express the divine fact, that humanity, through perfect obedience of divine law, will attain a spiritual status, in which the spirit of the universe will abide, outworking through the perfected individual, the divine will in all things.

For the Religio-Philosophical Journal.

The Children's Progressive Lyceum.

John Trebonius always appeared before his boys with uncovered head. He used to say in explanation: "Who can tell what may yet rise up among these youths? There may be among them those who shall be learned doctors, sages, legislators or rulers of the empire." The young Martin Luther was then one of his pupils.

Spiritualists as well as others ought to interest themselves in the future welfare of their children, yet how often do they send them to the sectarian Sunday School, where the same old poison is administered (though, perhaps, somewhat diluted) as it was a century ago. It often happens that, owing to the disgust they feel for anything that smacks of old theology, they allow their children to roam at large, thus making waifs of those who are entitled to all the love and tender care their parents can bestow.

What have we to take the place of the Sunday School? Is it the Children's Progressive Lyceum? It is a step in advance of the Sunday School system, and that is about all; for there seems to have been no great advance in all the years of its existence. Andrew Jackson Davis told the writer, thirteen years ago, that in two years from that time there would not be a Lyceum in existence. Was he a prophet? Did he not anticipate an improvement on the then present system, and that a more perfect organization would grow out of it? Very likely he did, and reasoned that the Spiritualists of this country, being progressive, would surely devise something to meet the demand for a system in keeping with the times; but it is a lamentable fact that there has been no perceptible progress, and it is not to be wondered at, that advanced Spiritualists do not send their children to the Lyceum. Aside from this, it is evident that the average Spiritualist is not yet out of the woods of doubt, and adopts the "Good-Lord-and-good-devil" policy, not feeling like cutting himself aloof from the old raft, because he isn't sure the new concern will float.

The only thing that distinguishes the Lyceum from the Sunday School of the church is the fact that marching (with flags) and light gymnastics are introduced, and in lieu of teaching from a catechism, nothing at all is taught by those who occupy the positions of teachers or leaders.

The practice of making the Lyceum session an exhibition for the gratification of visitors, is the rock the Lyceum splits upon. The first object entertained by those who have charge, should be to interest boys and girls in such a manner that they shall feel that they have acquired something which will be of benefit to them. The amusement of visitors should be of secondary importance. As long as they depend for an existence as an institution upon the dimes the spectators may present as a fee to the Lyceum-show, just so long will the organization remain a living skeleton. But my object in writing this article is not to find fault with those who are, as they fancy, working in the good cause; but to stimulate them and others who may be interested, to get out of the old ruts, deal with facts as they may be met with, teach the young mind that their faculties are to be developed and that their spiritual condition in the other life is to be a continuation of this, and that to remain at a stand-still there will result in a similar condition when the veil is lifted that separates the two worlds. The children of to-day, as is often said, will be the men and women of to-morrow. We have, then, to some extent the making of that future. Positive influence must be exerted by us to counteract that which is exerted from an opposite quarter upon those embryo men and women. What can be more foolish than the statement so often made by those who have been through the mill of theology, that we must not teach our children, but must allow them to grow up naturally and not warp their intellects by any influence of ours? The proper way is to give them the result of our life's researches; always teach them to use their own reason, in the matter. Have we received light? Then let us impart it; as freely as we have received, let us give. Spiritualists, why not move in this matter? Our children stand to-day where we once stood. We regret certain steps we have taken in the past, why not see that those who are to stand where we do, have not the same bitter experience?

The harvest is ready but the laborers are very few. If the Children's Lyceum does not meet our requirements, is it not our duty to employ the same mental energy in devising an improvement that we would in affairs of business or social reform? All honest workers will gladly accept such assistance as will tend to make the institution what it should be. Reader, if you have any suggestions to offer, present them. The months and years roll by and we see the same programme carried out Sunday after Sunday, in the Spiritualists' Sunday School, and Spiritualists look on and stand aloof, and will not lift a finger to assist in the work of starting children

aright on the high way of life. It is of the first importance. Then why this lethargy which, seemingly, has settled upon us? Spiritual philosophy underlies all other philosophies, and the young mind easily comprehends the axioms which the old man cannot embrace. They are truths which, if well understood, will be the foundation of a useful life. Let us not wait for some one else to turn the sod, but with hands to the plough, break the ground and get ready to sow the seed which Spiritualists, as they are about to celebrate their 35th Anniversary, must have in abundance. There is a great deal of rubbish with which we have nothing to do and with which the mind of youth should not be trammelled. We need less of this masquerading and more of the soul of Spiritualism; fewer cheap shows and more of the beautiful truth which will bring comfort rather than disgust to the heart of the mourner.

But the child is my theme, and to do for the members of the rising generation what is practical, is our object. I would like to have a column of your noble paper devoted to the interest of the children. To no better use, in my opinion, could that space be devoted. It will be a long way towards the millennium when we can truthfully say:

"The dawning soul from these young eyes,
Looks with a clearer, steadier ray."

Volumes can be written upon this subject, as there have been heretofore, and what more fitting place than in your own progressive paper, in which to teach the child how to walk alone and to so walk as to draw from its surroundings on the road of life such elements as will conduce to its own true happiness and consequently moral and spiritual advancement? We would learn how to train the young. This lesson the world has not yet learned. In proof of this, behold the crime that stalks over the world to-day! We need not only to learn how to train the young, but we need to know how to control ourselves, so that we may be competent to lead others. God bless the workers in this cause, whether they be found in Lyceums or Sunday Schools, and whether we invoke it or not, a blessing will come to those so employed. We must cultivate the love principle and baptize the young with it, and the fruit of our labors will be seen in the beautiful flowering of a finer type of humanity, as those now young shall enter upon the active duties of life. We will by doing our duty in this respect consecrate our children:

"Not, as in olden times, to death,
To hermit life, or darksome days;
But unto beauty, goodness, truth,
To all high thoughts and noble ways."

If I have the opportunity, I will lay before your readers what may come to me from the child-world, wherein are the brightest elements of the love-life, where the sweetest and most fragrant blossoms in God's garden are found. We who have passed through the period of childhood, need to breathe this pure oxygen of love; for in our passage through the world we have contracted disease, and are at the best, bundles of prejudices, and need to become as little children as far as possible, by living in the child-element. We can learn of them, oftentimes, more than we can impart to them. We will not put them aside, but will draw them to our hearts, read in their young eyes what we see reflected (ourselves), listen to their often prophetic words, and thank God for children whose influence is exalting, teaching us what many of us have nearly forgotten—what is love. D. N. E.—Boston, Mass.

A Story of Shipwreck on Lake Erie.

A writer in the N. Y. Sun, gives a graphic account of his escape from the steamer Griffith, plying between Toledo and Buffalo in June, 1851. After narrating the bursting out of the flame and his plunge into the water, he proceeds:

"I was not an experienced swimmer, but I had passed, as I had judged, nearly half the distance to the shore, when a death-like coldness and numbness came creeping over me. All the life I had left seemed centred in my head, which felt like a ball of fire. I found that I was turning round and round in the water, now catching glimpses of the burning ship, to which even yet a few human beings were clinging, and now of the beach. Could I ever reach it? Was it worth while to struggle any longer? Every movement caused intense pain in my chest and lungs. It seemed so easy to die now."

I ceased all efforts and raised my eyes for a last look at the sky. I was struck by a peculiar golden haze of the atmosphere, and the air seemed filled with human forms hovering over the drowning. The air was filled with them, and close beside me I recognized my father, brother and other friends who had died many years before. They called me by name. They pressed closely around me, telling me to struggle on and they would aid me—that my work was not done—that I could not be spared yet."

A little strength came back to me. I remembered that I must be more than half way to the shore. The water could not be over five feet deep. I let myself down; and felt the sand under me. Aided by my spirit friends, whose hands and presence were as real to me as any human touch, I crept on my hands and knees on the sand for some distance, rising often to breathe. Becoming too weak for this, with my heavy head constantly falling backward, I sank to the bottom, and drew my body with my arms near and nearer to the shore, rising to the surface as often as necessary. A man was lying on the beach, one of the few who ever reached it. When he saw me feebly struggling, he crept down to the water's edge, and, reaching out his hands, tried to aid me. I slowly crept up a little way out of the water, but he was so weak that falling backward, I would lose my hold and sink again.

At last I was lying on the dry sand. How good it seemed to lie there, if only I need never move again. My companion spoke roughly yet kindly to me, telling me that it was sure death to remain there. I refused to move, but being much stronger, he compelled me to get up, and half supporting me in his arms, dragged me unwillingly along. A farmer met us and almost carried me across the fields to a low two-roomed log cabin. In the smaller room, containing two beds, I was at last permitted to lie down. The long black neck of a bottle was inserted between my lips, and I drank and drank until I was gently removed. The draught warmed me.

I alternated between consciousness and unconsciousness, but remember much that passed about me. When I awoke, more people were coming in, bearing a woman, and they were saying she was the only woman saved. I heard them say that eight men swam ashore and twenty were saved in a boat. Only twenty-eight saved out of four hundred! Toward evening they put us all in a heavy lumber wagon—on beds of straw—to take us, they said, to "Lloyd's Tavern, three miles away. Jolting along over a rough road, the pain in my chest and limbs became unbearable, and I remember nothing more."

Days after I awoke from what seemed a

long sleep. I found myself lying on a bed in a strange room, alone. The sound of voices came in through the open window and from the halls, where people were constantly passing to and fro. They were talking of a great disaster, of dead bodies lying in heaps on the sand waiting to be claimed, and of others being buried in a trench. There was something about county lines, of coroner's quarrelling over fees, of thieves in boats at night stripping the drowned bodies, and tearing rings from fingers and ears. Those monotonous voices were forever talking about that one thing.

Well, what if they were dead? The dead were at rest. What had I to do with that shipwreck? Why did not some one come to me? What was I doing here in this strange room? Why was I so stiff and sore, so full of pain, so weak I could not move? I fell asleep again, and when I awoke still the same voices were talking about poor drowned bodies, thieves, coroners and boats; and then came a dim recollection that I had known something about that shipwreck. It all came back to me clear and distinct. Soon afterward a man came with broth and nourishing food, of which I ate with a relish, while he answered my questions. This was Saturday, and I had left Buffalo on the Sunday preceding. Lloyd's Tavern was fifteen miles from the city of Cleveland. I must get up. How could I lie here? I must get into the air. I must go home. Home! Why, at home doubtless they mourned me as dead. I had been dead, for days to them. I begged the man to bring me some clothes. He brought some old garments much too large for me, with an old black slouched hat, and helped me to dress, for I was too weak to stand alone. He then placed me comfortably in an easy chair and told me to rest awhile. At length, feeling rested and stronger, I arose and moved slowly across the room toward the open door.

I saw a gray-headed old man, coming toward me, poorly dressed, with an old hat in his hand, and a stubby beard on his face. I thought that perhaps he also was one of the shipwrecked. I spoke to him kindly, but he did not reply, and still advanced. I stopped; he stopped also. We stared at each other. I spoke again: His lips moved, but not a sound left them. I drew forth a chair and sat down. He sat down also, staring half fearfully at me. Great God! was that myself? That white hair—could it be mine? No, it was a wig. Some one was playing a joke upon me. I put up my hand. No, it would not come off.

I went back and lay down upon my bed, very weak, utterly disheartened. Later I was driven slowly down to the beach, and I saw all that was left of the steamer—a few blackened spars and the charred hull. Many people were examining, either from curiosity or for identification, the bodies as they were brought in. There was a long trench in the sand, in which were placed those not identified. It appeared that the steamer had been wrecked on a county line, and two coroners were there quarrelling over the bodies and claiming their fees.

My friend helped me out of the wagon, and seated me on a rock close by—a most forlorn and unkempt figure I must have presented. Two men stood near where I sat, and one of them spoke of having received another telegram from Cleveland inquiring if the body of the man K.—had yet been found. A cold chill ran down my back. Producing the telegram, he read the description:

"Twenty-eight years of age, 5 feet 9 inches in height, weight about 160 pounds, fair skin, blue eyes, black hair, small hands and feet, mole on left shoulder. Has the body been found? Have it properly prepared for burial, and send to H.—, Cleveland."

I was "K.," and they were hunting for my body to prepare it for burial! My friend came back just then, and I begged to be taken to the hotel at once. I must start for home, I said, as soon as possible. Arriving at the house, I saw a carriage and horses standing before the door. Four gentlemen came out and agreed to take me with them.

I learned from their conversation that my companions had been sent out from Cleveland to identify the dead and find the living. Each related incidents, connected with the search. They spoke of being out in boats, sometimes all night, dragging for bodies, of seeing the thieves at their villainous work, of the disgraceful quarrelling of the coroners, and of the discomforts of camping out. At length one of the gentlemen said he regretted going back with no news of the young man K., whose friends were so anxious about him.

I half believe, said he, that he was not on the boat at all. We have seen everybody, dead or alive, who has been found, and no one answering his description is discovered.

Where is his description? asked another. I have it. No, not here, I remember. I gave it to the coroners. He was, as I recollect the description, a man about 28, fair skin, blue eyes, and black hair. It is hard to go back with no information. By the way, stranger, did you see any one answering that description?

"Would you be willing to take the body without preparation for burial?" I asked.

"Why, of course. Anyway we could get it."

"Well then," said I, "drop me at H.'s house."

A shout went up from the carriage. A few days later, after having enjoyed the delightful experience of being kissed, cried over and welcomed back from the dead, I lighted a cigar, seated myself comfortably, and had the novel experience of reading my own obituary, and a good orthodox obituary it was, too.—New York Sun.

The shower of young doctors continues with unabated violence. The largest fall yet recorded was 164 from the medical department of the University of New York last Tuesday. It is said there are about 2,000 doctors licensed annually, all of whom know a great deal more of medicine on the day of graduation than on any day thereafter; and a large proportion of whom never get into practice. There are some beautiful compensations in Nature.

The Chinese custom of decapitating their enemies slain in war is explained by the statement that they believe that the appearance of a person in the Spirit-world without a head is *prima facie* evidence of having committed some crime, and punishment is awarded accordingly. Hence the horrible mutilations which took place on the evacuation of Shanghai by the Taipings, when the Imperial officers gave orders for the decapitation of every rebel body; and even the coffin containing the remains of prominent rebel leaders were broken open and dishonored to insure punishment hereafter. Hence, also, the anxiety displayed by the friends of officers who lost their heads during the rebellion to recover them and stitch them on the bodies again; as much as £133 having been paid by the officers of the Imperial army for the head of a friend.

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CHICAGO, ILL., Saturday, March 29, 1884.

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The Mormon Question.

The Index of the 28th ult., has a lengthy article by T. W. Curtis, entitled "Church and State" as seen through the Mormon Question. Mr. Curtis proposes to settle the Mormon question by an amendment to the National Constitution, declaring "marriage to be a civil contract, and making it uniform throughout the Union."

In every marriage two parties are interested. The first party is the man and woman who enter into the marriage relation. All men and women will not look upon marriage from the same standpoint, because they are different in education, in religion, in their views of society and government; but probably the larger part of educated people look upon marriage as the most important and most sacred relation upon which man or woman can enter. It has more to do with the happiness, with the physical and moral progress of the contracting parties, than any other relation. They who so regard it will naturally desire that the marriage ceremony shall be a religious ceremony, and that it be surrounded and hallowed by religious associations.

There are, however, many people who look upon marriage as a civil contract only. They have, perhaps, no faith in God, in a future life, in religion. Perhaps they have broken with all religion, and utterly reject all religious forms.

The second party interested in every marriage is the community, the State. The State is the protector of the rights and property of all its citizens, both men and women, and also of all the children born within its limits. In every marriage contract the rights of the man and woman making the contract are involved, hence the State, as the protector of these rights, is interested. From every natural, healthy marriage, children are a probable and desirable result. The State, as the protector of these children, is interested in the marriage. Moreover, as the State is directly interested in the physical, mental and moral character of its citizens, it has a direct interest in every marriage and in the issue of every marriage.

Now every individual in the State has a right to his or her religious belief and practice, so far as that belief and practice do not interfere with the rights of others. If one couple looks upon marriage as a religious rite and desires to have the marriage take place under religious sanctions and by a religious ceremony, such couple has the right to such ceremony, and the State has no right to forbid it. If another couple has no religion, and looks upon marriage purely as a civil contract, such couple has the right to enter into the marriage relation by acknowledging the civil contract. In this case the State has no right to compel a religious ceremony as a marriage rite.

Now, what follows? Evidently this. The State has the right to insist on the civil contract in every case. It has the right to declare that no marriage is legal unless the civil contract has been entered into. It has the right to prescribe some simple form of civil contract to be entered into by the marrying parties before such officer as the State may designate. The State may designate the officers of justice or the regularly recognized teachers of religion as the parties before whom this civil contract is to be acknowledged. Hav-

ing done this the State has, in so far, protected the parties who make the contract, and the children that may be the issue of the marriage.

Now all parties who look on marriage as especially sacred, who desire that there shall be thrown around it the hallowed associations of religion, can have such religious service as they may desire, in addition to the civil contract. They can have this religious ceremony in their churches or in their homes; they can make the service as simple or as elaborate as their religion or their tastes may dictate. The State, having attended to the civil contract, by which the civil rights of all parties are secured and protected, interferes not at all with these further religious rites.

The free intercourse between all the States of the Union, the constant interchange of population between the States, makes a uniformity of marriage and divorce laws of the utmost importance. It is a subject which the States in their national capacity, through the national Congress, can settle much more justly and equitably, than can be done by the individual States. We think that Mr. Curtis's article is wise in recommending that marriage shall be made uniform throughout the States and Territories. Such action would effectually settle the subject of polygamy in Utah. It would also guard against troubles which may arise on this question in the future; and it would remove the inconsistency and disgrace under which we now labor from the diversity of divorce legislation in the different States.

Knowledge of a Future Life.

A late number of the New York Sun contained a communication from one who had doubts about the reality of a future life, and if there were a life beyond the grave, what were its conditions and employments. The Rev. C. W. Powell undertook to instruct him as follows:

"God's word reveals all that any human being can know, and make a belief must correspond with this. No amount of money can purchase eternal felicity, nor can any Church insure it. If any one really desires to be prepared for the future, he will find that daily study of God's word and prayer to God for light and help will secure him all that he desires. The writer recommends a commencement with the Gospel of St. John and the Acts of the Apostles as likely to be of service. If our friend wishes, he will find many persons ready to pray for him daily, that God will open the truth to his mind."

Mr. Powell teaches falsely in several directions. "God's word," by which he means the Bible, does not reveal "all that any human being can know." It has often been said, that while the Bible, record as it is of the aspiration of the ages, suggests immortality, it nowhere authoritatively declares it, except once, where Jesus says, "that where I am ye may be also." It is not necessary to verify this opinion now. Suppose the Bible does reveal immortality, what does it say of its laws, conditions, and of what makes up this immortal life? The only hints, beyond glittering generalities, a vague blaze of glory, are to be found in the book of Revelations, and what a miserable revelation it is. Actors in an eternal pageant are the saved—nothing more. No individual soul is mentioned as being in heaven, or being anything else but an atom in the huge mass. It is well that, as our reverend friend says above, money cannot purchase heaven, nor Church insure it, for the heaven of the Bible is not worth purchasing. As the Bible gives no hint of varied employment in heaven, details no circumstances of life, ignores individual perception and operation, we should advise any one who needs information about the certainty and nature of the future life, to seek better means of information than can be found in the book. Organize a spiritual circle in your own home, and you will find in time, beyond all doubt, that there is a future life. Continuing the investigation, the law of that life will be clearly, distinctly unfolded; heaven will cease to be a floating idea of the ages, a thing to be dreamed of, and be a state whose existence is proved, and whose progressively increasing joys may be won by all. And for this an inquirer needs not that any should pray for him. It will be well that he pray for himself, for earnest aspiration will exalt his spiritual state, widen the range of his spiritual vision and make him know more than would be possible without such help. No one who has once received the absolute proofs of a life continued beyond the grave ever doubts after, ever needs priest or sacred word to establish the glorious truth that for him there is no death. Just where the Bible fails in revelation, Spiritualism comes in with proof, so clear and positive, that none other is or ever will be, needed.

Is Mrs. Wheeler a Genuine Medium?

This seems to be one of those things "no fellow can find out." The Register and Mail of Des Moines, Iowa, are in fierce fight over the matter. A valued friend has supplied us with "the documents," careful perusal of which seems to establish the fact, that Mrs. W. is a genuine clairvoyant and does cure. She fails, too, sometimes—they all do. But the Mail, the attacking party, while full of dark suggestions of evil motives, pretended manifestations, complains that she does not advertise, etc., produces no verified facts. Its article is a huge sneer which proves nothing. On the whole, there seems as yet to have been no case made out against Mrs. W.; we shall hold her to be a genuine medium, worthy of trust, until something like evidence shall reach us that she is unworthy. As to her previous life, her present moral status, there are hints and doubts and surmises, but nothing on which to base a judgment. We are especially sorry that this point remains unsettled, for the question is so important. A healer who is impure in thought and life carries poison in her touch and should be avoided as a private pestilence.

The New Creed.

The JOURNAL has heretofore chronicled the fact that a number of Congregational ministers had been appointed to formulate a new creed. Their report has been published, and while, as it would be of little interest to our subscribers to read it, it would not be well to publish it, some statement of what this committee has done and how their work has been received, may well be in order. It was a significant fact that such a thing as a new creed was needed; the confession was implied that the old creeds had outlived their usefulness. Another fact of equal importance is revealed now, that this body of ministers has not expanded the domain of dogma, but reduced it. The document is conspicuous for its omissions; not only this, but the fact is recognized, at least by some, that no creed can long endure unchanged amid a people of active and progressive thought. The CHRISTIAN REGISTER says:

"One of the strongest impressions which the new creed makes is that it will have to be rewritten before a great while. We do not believe that the pessimism of the twelfth article can be retained as a final interpretation of Christianity."

It also adds: "The creed is a purely theological one, and is as unsatisfactory as such compromises usually are."

Of course, all the religious papers and most clergymen have something to say about this new thing. The CHRISTIAN AT WORK approves it in general, and thinks:

"It will tend to lessen the importance of subsidiary and non-essential doctrine; it will tend to greater freedom from the literal script of confession and standard, while yet it declares the fundamental, essential truths of a Christianity which has suffered in the past in as marked degree from attempting to prove too much as from the assaults of the disbeliever or the shortcomings of its disciples."

The New York TIMES objects to its teachings:

"In regard to the doctrines of the Holy Trinity, of the divine decrees, and of the authority of Scripture, the new creed marks a long step in the direction of liberalism; and fifty years ago its framers would have been tried for heresy and deposed from the Congregational ministry."

The CHRISTIAN UNION says:

"We wish ourselves, indeed, that the creed had departed both in manner and form more radically from the creeds of the past. Like those, it is analytical, intellectual, definite."

Advices from all sources confirm the view that the new creed is welcomed because of the "liberalism" the Times objects to, and the fact that it does not claim to be an authority, but "consensus of opinion." These make all the significance of the movement. Offensive doctrines repressed or toned down, a liberty to accept or reject the doctrines that are presented, this is much to rejoice at. Doubtless the work will go on; there will of necessity be other revisions, and while we rejoice with Prof. Swing, that a "reform in theology has actually begun," we are only glad because beginning prophesies further advance. What is yet to be done is summarized in the following eloquent passage, taken from a sermon on the new creed by Prof. Swing.

"What the modern church must do, therefore, is not to ask the age what its religious or sinful may prefer, but simply to ask for the religion of Christ? For, while all religion must possess much that is indefinite, much that is mysterious, and much that is above all research, it will be found that in comparison with all other systems that of Christ falls upon our earth like a sunbeam. When you say that mind is motion and that the universe is full of ideas, and that all external things are photographs of an eternal idea, you have Platonism; when you behold all things coming and going by the forces of chemical action, by the resolution of forces, you have materialism; when you declare the blades of grass and the birds, fishes, beasts and man to be parts of the all-in-God, you have pantheism; when you behold man as the victim of eternal decrees of the Almighty, a creature foreordained to eternal sorrow or endless happiness, you have fatalism; when you hear of evolution and dissipation of forces and of unity passing into variety and of variety returning to unity with the help of persistent force, you have a bottomless philosophy which reaches from Lucretius to Herbert Spencer; but when you hear that voice in Palestine saying, 'There is an infinite God, our Father, man was created by His power and love, man must do the right, must love his neighbor, must develop all the good in this life and then pass to immortality, you have Christism—the simplest and most brilliant system ever unfolded to mankind. How refreshing to turn from the non me of Fichte, from the 'Persistent Force' of naturalists, from the 'unthinkable' of Spencer, and from the black night of the atheists to the words, 'Our Father who art in Heaven.'"

Rev. Phillips Brooks says that "men do not dread to believe; they long to believe." From such a source, of course, this contentious remark is soundly orthodox, and yet we constantly hear reiterated that the crying sin of this age is unbelief. Now, what is the trouble? Do men want to believe too much, or do they believe too little? Say what you will about the skepticism of the age, believing too much is far more detrimental to human advancement than believing too little. It is fashionable to speak of "scientific men" as the types of doubters, and yet even they are the most believing. All the hypotheses and theories of science are taken on faith. The atom on which they build their entire fabric has never been seen or demonstrated to exist—in short, is a dream. The theologians build their word-castles on a fog-bank of myth. The great hindrance of the spiritual movement has not been skepticism but the all-believing camel-swallowers, who rush in where the wise scarce dare to tread, and proclaim loud-mouthed their absurd conjectures and ill-observed facts. We want belief that can give a cause for its being, and not that which is a faith in things unseen.

"Beyond the Gates."

No more beautiful stream waters the Garden State than Rock River, and no such other handsome city is to be seen on its banks as Rockford. In this delightful place, the seat of many industries, the home of refinement and learning, there came one July day a sweet girl baby. She came seemingly at an unpropitious time; a pall of gloom enveloped the country; grim visaged war was raging; a once peaceful and prosperous people were thirsting for each other's blood. Bull Run and long years of suffering and warfare were to follow. But no shadow of all this touched the baby, though later on, when she had just learned to lisp a favorite uncle's name, his blood helped to wash the damning blot of slavery from off his country's escutcheon; and from the parapet in front of Petersburg, his brave spirit was promoted to a higher life. Enveloped in an atmosphere of love, no impress of those dreadful days touched the child; and thus, though born in the gathering blackness of anarchy and slaughter, her sweet soul only reflected the beneficent results which followed after the smoke of battle had cleared away and the rich warm blood of an innumerable host had been offered on the altar of human freedom.

In the same year that the soldier-uncle gave up his life while grasping his country's colors and leading his men, little May—that was her name—was transplanted with the household gods from the banks of the Rock to those of a no less beautiful river, the Fox, along whose borders she was to grow and blossom into a beautiful human flower, whose fragrance should sweeten the lives of all who knew her. Her father's idol, May was with him much, and thus she was known to a wider circle than often happens. Always vivacious, yet gentle and modest, she was a universal favorite. Many and many a time have we seen her enter the door, and like a sunburst, brighten the faded, worn faces of a car-full of business men, who after a day of care in the city, were on their way to meet their own little one in country homes. Somehow her father always seemed to conduct his train better and make the trip pleasanter for his passengers, when his darling was aboard.

Thus May grew into the hearts of thousands and into all the graces of mind and body which make woman the loveliest, holiest thing of earth. All that a fond mother and doting father could do to render her life happy was done, and this the girl appreciated, and repaid with filial affection and deepest devotion; devotion, not only to parents, but to all the virtues which round out and complete the perfect woman.

It is the last day of winter, 1882. We make one of a joyous company thronging May's hospitable home at St. Charles. Every room is gorgeous with flowers; a profusion of gifts in silver and gold bewilder the eye, tokens of remembrance from loving friends. May enters supported by the one to whom she has given her heart, and then, while the perfume of orange blossoms saturates the air and sweet music gladdens the soul, she extends her hand and receives the token of endless love, the marriage ring, the minister pronounces the final word, the friends press forward eager to congratulate the young couple. And May receives them all with that winning childish sweetness so characteristic of her girl-life.

A year and a half of happy life has past. May's hour of maternal trial approaches, husband and mother are with her, but in this extremity she longs for the presence and support of her father; he obeys her call, leaves his duties and travels twelve hundred miles to be with her. Another sweet girl baby's cry is heard, and May is a mother. The adoring father is a proud grandfather, and returns to his post in the distant South with a new sense of happiness and the kiss of his darling daughter to treasure until he shall later on meet her, as he hopes, in the full flush of health, the same dear child, though herself a mother.

May has heard the name Virginia—her mother's name—spoken so often and so lovingly, she thinks it the prettiest name for the baby and the little one is named in honor of its grandmother. Baby Virginia grows bright and strong, and the fond mother wants its picture; so on a warm sunny March day a journey with the baby is made to the photographer's.

Four days ago the happy young mother secured her little Virginia's picture. Four days ago this happy family of three, saw the world bright with promise; the affectionate young husband and father gazed with pride upon the dear ones whose welfare was so bound up with his, and looked forward with pleasure to the prospect of long years in which he would tenderly cherish and protect them. It is now Sunday afternoon; the young wife lies on her bed, husband and mother are near, but the baby is kept away. Only a few hours before the doctors had declared there was little danger. From whence then came the knowledge which was borne in upon the consciousness of this sweet soul to whom the world was so full of joy? "Mamma, I am not afraid to die," said May, "but I want to see the baby once more; let her cheek touch mine." The baby was brought and the dying mother with one hand pressing her mouth, and holding her breath that her darling child might not inhale the poison, embraced it with one arm and pressed its soft cheek to her forehead—the last touch she was to give it while in mortal form. Then she sent love to all her friends, mentioning many by name. O how

* May Brown, wife of W. E. Davies and daughter of E. A. and Virginia Brown, born July 6th, 1861, at Rockford, Illinois; passed to spirit life from her home in Chicago, March 17th, 1884. Diphtheria.

she longed for her father's kiss, just once again before she went. But this could not be; news of her condition had sped to him on the lightning's wings and he was coming to her as fast as steam could bring him, yet it would be too late, too late! The night deepens and with it the embrace of Death. "Let me rest," says the heroic woman. The clock strikes one; Death kisses her lips and releases the spirit; the tired body is at rest; the Gates swing open and May Brown Davies is welcomed to her spirit home by loving friends.

In the nomenclature of the Church, Mrs. Davies would not be classed as religious, for she had never joined a religious sect nor "professed religion." But in the highest, best sense of the word she was religious. The essential of religion is a belief that we are not shut up in this poor little moribund husk of flesh, cut off from all relations to the universe, visible and invisible, except such as we have towards the animal creation and swiftly-passing mortals like ourselves; but that there are intelligences and powers, or a supreme intelligence that can affect and help us spiritually if not physically. And this belief Mrs. Davies held with a steadfast firmness that could not be shaken. In her childhood's home she grew up absorbing a knowledge of the continuity of life beyond the grave; and death had for her no terrors.

However little some of her friends may have shared her belief, surely they must be in sympathy with it.

"For ever wakefully the ear is turning
 To catch some token from the shadowy sphere;
 Forever is the full heart strongly yearning
 Some words of promise from its depths to hear."

Yes, the dear wife and mother, the beloved daughter, the angel sister lives; and the sorrowing friends, if they but listen, will sometimes hear May's musical voice, as it comes across the mysterious river of death, whispering in melodious accents of affection:

"I live! O ye who loved me!
 Your faith was not in vain,
 Back through the shadowy valley
 I come to you again."

Lent.

Just now our friends of the Roman Catholic and Episcopal churches are having their annual spasm of humiliation. Marriages are forbidden, or at least discouraged; the theatre is tabooed; parties prohibited; there is much of fasting (sometimes in the shape of expensive fish dinners); much more of church-going than usual. All this in commemoration of the fast of Jesus for forty days. Whatever may be said of the reason given for the observance, the thing itself has good points. Restraint in diet will probably tend to bodily health; the constant recognition of the fact (at least for forty days) that every day is holy, must surely be adapted to produce a higher degree of spiritual vitality, and the fish diet, traditionally said to be good for the brain, may give a vigor to mental operations, resulting, it may be, in more stupendous hats, and more gorgeous dresses for the coming Easter time, with some, and a more pronounced activity, a keener pursuit of gain with others.

If only one could afford to have a business Lent in each year; if the overworked brain of the busy editor could have its forty days of rest, how much longer-lived he might be, and how much sweeter his life would be, how much more vigorous and clear his thought. If some of our business men, who are rich enough to take all needed vacations, would but deem it a sacred duty to themselves to fast and cease from their chief delight for forty days, the yearly outcome would not be less, but the increase of enjoyment and of capacity to enjoy, would be indefinitely more. As a people we work too fast and too long, and take too little rest between the activities which have only been suspended because of exhaustion. The Lent of our church friends is a step in the right direction, and the idea is worthy of larger application.

Shorter.

Again we must urgently request correspondents to spend time enough on their contributions to make them shorter. Anybody can write a two or three column article, but it requires some care and patient discipline to write a short one; care and discipline which will richly repay the writer and ensure the reading of his work when published.

William E. Coleman, who is so critical in his acceptance of spiritual phenomena, writes to us that he has recently seen some remarkable manifestations of clairvoyance in San Francisco, and also witnessed some very satisfactory and convincing exhibitions of independent slate writing, both under conditions, in his opinion, precluding all possibility of fraud. Mr. C., who is always on the alert for genuine phenomena, will soon prepare for the JOURNAL an account of his experiences with two mediums.

The American Sunday-School Union offers \$1,000 for the best book on the Day of Rest, to be furnished before October next. Such a reward will call out the best talent, and all that art or genius can do, will be done to present the claims of the "holy day." When the Union receives the MSS., it has unlimited funds in its treasury, the free gifts of its supporters, to publish the one desired, and scatter it broadcast over the land. How differently the publications of Spiritualism are sustained! There has been no reward offered for books on the vital questions it embraces, nor is there any contributed fund for their publication. On the contrary, the writers too often are obliged to sacrifice the means gained from other sources, in order to present their books to the world; and then they find that there exists very imperfect means of extending their circulation.

Box 1227. 18 Vesco, St. New York. CLEVELAND, OHIO.

Peace and Love.

There are two Angels, messengers of light, Both born of God, who yet are bitter foes— No human breast their dual presence knows— As violently opposed as Wrong and Right. When one draws near, the other takes swift flight And, when one enters, thence the other goes. Till mortal life in the immortal flows, So must these two avoid each other's sight.

Despair and Hope may meet with other heart, The virtue may be comrades of the dove, Pleasure and Pain swear friendship, love and true; But, till the grave unites them, still apart Must dwell those Angels known as Peace and Love, For only death can reconcile the two.

Elia Wheeler in *Lippincott's for March*.

New Facts About Palestine. Prof. Hull, who has returned with his party, brings with him materials for the construction of a geological map of the Holy Land very much in advance of anything hitherto attempted. The professor is of opinion that at the time of the exodus there was a continuous connection of the Mediterranean and the Red Sea. As regards the Dead Sea, he has discovered that it formerly stood at an elevation of 1,400 feet above its present level—that is to say, 150 feet above the level of the Mediterranean. The history of this gradual lowering of the water will form a special feature of Prof. Hull's forthcoming report. He has also found evidences of a chain of ancient lakes in the Sinaitic district, and of another chain in the center of the Wady Arabah, not far from the water-shed. The terraces of the Jordan have been examined, the most important one being 600 feet above the present surface of the Dead Sea. Sections have been carried east and west across the Arabah and Jordan valley. Two traverses of Palestine have also been made from the Mediterranean to the Jordan. Prof. Hull has in hand, besides his scientific report, a popular account of his journey, which will first appear in the transactions of the society.—*Pitt Mail Gazette*.

Periodically Suspended Animation. A wonderful case of suspended animation is reported from Egypt, Venango County, Pa. The subject is an eight-year-old boy, who has lived and died every day during the last month. From sunrise to sunset he enjoys good health, and romps around like all children of his age, but at dusk he becomes entirely unconscious and remains so until morning. Physicians are sorely puzzled by the case. One said: "I pricked him with a pin, and applied a galvanic battery to his most sensitive parts, but without creating the least impression. I forcibly raised one of his arms and it remained in an upright position. The members were like wax, and were covered with indentations which I made with my fingers." The child had just recovered from whooping-cough when this strange affliction came upon him. It is proposed to take him to New York, where he will be examined by the most eminent physicians in the country.

When Winnie Ream was modelling her statue of Farragut the Admiral's old boatwain visited her studio. She asked him to look while she worked, and tell her if there was anything he liked, "and anything you don't like, either," she added. He stared and stared, and presently he began to laugh softly to himself. She turned quickly: "What's the matter?" "Why, you've gone and left out the trumpet, and the rest of the band, and the very one I pricked him with a pin, and applied a galvanic battery to his most sensitive parts, but without creating the least impression. I forcibly raised one of his arms and it remained in an upright position. The members were like wax, and were covered with indentations which I made with my fingers." The child had just recovered from whooping-cough when this strange affliction came upon him. It is proposed to take him to New York, where he will be examined by the most eminent physicians in the country.

Pre-historic Americans. H. R. Hazleton recently opened the "large Indian mound near Carverville, Ga." A layer of very heavy flagstone covered a deep vault in which was found the skeleton of a man 9 feet 2 inches in height, surrounded by seven other skeletons, apparently those of very young persons. The giant evidently had been a king, his head was encircled with a copper crown. His hair, black as jet, reached to his waist, but he had no whiskers. The bottom of the vault had first been covered with a thick coating of red and dry grass, over which were spread the skins of some wild animals. The underside of the stones covering the grave were filled with deeply-carved inscriptions. If it is ever possible to decipher these, Mr. Hazleton thinks he will have something reliable in regard to prehistoric man in America.

A Japanese Student. A good deal was said about Aysen Katsuyama, the Japanese student, when he united with the Methodist Church at Wilbraham, Mass., and it was reported that his father had disinherited him. That report was incorrect. He united with the church after receiving advice from his father, who is commander-general of the army of Japan. His father was born a Buddhist and was educated at a military school in France, under Catholic instructors, after which he became a Protestant and united with a Protestant church in Japan, and sent his son to this country to be educated under the guardianship of the Japanese Minister at Washington.

Andrew Jackson. The Little Rock (Ark.) Gazette prints the following as a veritable letter of Andrew Jackson. It certainly has a characteristic flavor: "I was glad to hear from you and to know that the good Lord, in his divine mercy, had thus far spared you. May he ever bless us and damn our enemies. We must all lean on the cross for support, for man is weak. Did you ever see such a d-d scoundrel as John Q. Adams? I am pleased to hear that you have professed religion and joined the church. This more effectually elevates you above the d-d Whigs."

It Wouldn't Work. G. F. Stoddard, of Providence, being grievously pestered with rats, caught a large one some time ago and put a bell on it. This has always been accounted a sure means of driving the pests away. In this instance the scheme does not work well. The old bell-rat has been seen to sit like a kangaroo for half an hour at a stretch, rattling the bell with his fore paws, while the whole colony, young and old, caper and dance around as if they were at a rat ball. They act so cutely that Mrs. Stoddard will not allow them to be treated to a supper of cold poison.

The tendency among the negroes is to draw the line between those of pure blood and mulattoes. They have had trouble of this kind in Haiti, and it crops out in the South as a greater or lesser extent during every political campaign. It has become the controlling issue in the politics of the Republic of Liberia. The Constitution of that Republic erects a bar against all men of white blood. They cannot hold office and are restricted in their rights of citizenship. The black negroes now propose to bar out the yellow ones.

Dr. Joseph Fryer, an English medical gentleman of considerable reputation, declares that fretful children ought in England, as in India, to be induced to sleep by being put in a trough, into which a constant stream of water should flow, falling on the vertex of the cranium. A London journalist denounces the application, as furnishing British mothers with another means of giving their babies the sleep that knows no waking.

King Cetewayo is said to have died suddenly of fatty degeneration of the heart. But a London physician sends to the *Medical Times* a sphygmographic tracing of Cetewayo's pulse, taken in 1882, in which the healthy state of the arterial system is very distinctly visible, while he states that the heart sounds were absolutely normal. So the doctor suspects foul play.

The Bible. The *Herald* of this city says: "John C. Jackson, a noted character of Delaware, seated in the town of Hockessin notices protesting against the reading of the Bible in the public schools. He maintains that it is contrary to the genius of American institutions and the constitution of the State of Delaware. He expresses his willingness to publicly discuss the matter."

While the False Prophet and Osman Digma are fighting the British base on the equatorial sands, Gen. D. Din, an Afghan chief is publishing an anti-English paper in Paris for circulation in Moslem countries. Mr. Din claims to be a descendant of the Prophet, and swears undying enmity to England. A bill abolishing the convict-labor contract system in Ohio passed the Legislature of that State recently and was approved by the Governor. Existing contracts will be respected.

SIX YEARS OF HISTORY.

She is a bright, clear-eyed lady is Mrs. Gilbert Williams, of Fond du Lac, Wis., and in her pleasant way she said: "Six years ago I received a severe injury to the knee-joint while descending the stairs. The confinement brought a serious kidney trouble. Pain, restlessness and loss of flesh made up my history, until I began using Dr. David Kennedy's Favorite Remedy. I am quite healthy and fleshy now. I keep Favorite Remedy always in the house. I owe all my comfort to it." Does that meet your case? Then get a bottle of your druggist.

A Remarkable Invention of Incalculable Value

to suffering humanity, and destined to banish such diseases as catarrh, bronchitis and lung trouble. A method based on reason, common sense and logic. Why do people who are sick with nasal catarrh, throat or lung trouble, go to Colorado? For change of air and because the dry air of that region has been found beneficial to diseased lungs and air passages. But to express the truth in another way, people go to Colorado for the purpose of prolonged inhalation of a remedial air. One day's residence there would not help. It is the prolonged use of the air that cures.

It is a well recognized fact that air poisoned with sewer-gas, or decaying matter, if breathed for a continuous period, will impregnate the body with disease. Hence come diphtheria, typhoid fever, etc., etc. Let a man put his pillow over the pipe of a sewer and sleep there for a few weeks. Any one knows that at the end of that time he would be a sick or dead man. This proves that prolonged inhalation of any air has a specific effect on the human system. Remedial air for good, poisoned air for bad.

The Pillow-Inhaler in its results for good and in its power to cure a diseased condition of the nose and lungs is simply wonderful, and without any parallel in the history of the treatment of this class of diseases. In a pillow are hidden reservoirs filled with medicines that throw off a remedial vapor or air. The sufferer goes to bed at night after night, gradually the fires of inflammation in his nose or lungs are soothed, discharges and cough cease, pain gives place to ease, and in a short time he is a well person.

Does this seem too great a thing? For three years it has been going on all over America. It is a cure for Catarrh and Consumption. There is not space here to tell a tenth part of what it is, and what it does, or to introduce testimonials of cure from persons who were hopeless and expecting death, who are now well. Send to the office of the Pillow-Inhaler Company and get an explanatory circular as to what it will do. You will find it opens up to you the hope of life, unless you are so diseased your lungs will not take in enough oxygen from the air in daily breathing to support life. No matter what you have tried or how despairing you are, the Pillow-Inhaler is a cure based on theory never thought of before and it cures, and your common sense must accept it as a probability that it cures, for it is based on principles of incontrovertible fact and science. Explanatory pamphlets mailed free by writing to:

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MILTON FOX, Dracut, Mass.: "The only I would recommend above all others as a blood purifier." [Cured by AYER'S SARSAPARILLA of Scrofulous Humor and Dyspepsia.]

SILBY CARTER, Nashville, Tenn.: "My system seemed saturated with Scrofula, but AYER'S SARSAPARILLA cured me."

HON. FRANCIS JEWETT, Lowell, Mass.: "AYER'S SARSAPARILLA is the only preparation that seems to do me any real, lasting good." [Cured by it of Blood Impurities.]

MRS. E. B. TOMPKINS, Brooklyn, N. Y.: "AYER'S SARSAPARILLA has done the untold good. Nothing else has been so efficacious." [Cured by it of Feminine Ailments.]

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GEO. ANDREWS, Lowell, Mass.: "No doubt whatever that I owe my recovery to AYER'S SARSAPARILLA." [Cured by it of Salt Rheum.]

HENRY J. CHAPMAN, Nashua, N. H.: "AYER'S SARSAPARILLA is a perfect blood purifier." [Cured by it of long standing and severe Scrofulous Humors.]

MRS. LORENZO S. RUGGLES, Andover, Me.: "AYER'S SARSAPARILLA has proved its superiority to all others." [Cured by it of Feminine Weaknesses.]

Almost "all the ill that flesh is heir to" spring from, or are intensified by, impurities in the blood, the result of hereditary taint or of a wrong manner of living. AYER'S SARSAPARILLA thoroughly purifies the blood, gives tone and vigor to the digestive organs, and imparts new vitality to the nervous system. The only preparation of this class for which these claims can be truthfully made, and the only one that does "real, lasting good."

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Peace and Love.

There are two Angels, messengers of light, Both born of God, who yet are bitter foes— No human breast their dual presence knows— As violently opposed as Wrong and Right. When one draws near, the other takes swift flight And, when one enters, thence the other goes. Till mortal life in the immortal flows, So must these two avoid each other's sight.

Despair and Hope may meet with other heart, The virtue may be comrades of the dove, Pleasure and Pain swear friendship, love and true; But, till the grave unites them, still apart Must dwell those Angels known as Peace and Love, For only death can reconcile the two.

Elia Wheeler in Lyndon's for March.

New Facts About Palestine. Prof. Hull, who has returned with his party, brings with him materials for the construction of a geological map of the Holy Land very much in advance of anything hitherto attempted. The professor is of opinion that at the time of the exodus there was a continuous connection of the Mediterranean and the Red Sea. As regards the Dead Sea, he has discovered that it formerly stood at an elevation of 1,400 feet above its present level—that is to say, 150 feet above the level of the Mediterranean. The history of this gradual lowering of the water will form a special feature of Prof. Hull's forthcoming report. He has also found evidences of a chain of ancient lakes in the Sinaitic district, and of another chain in the center of the Wady Arabah, not far from the water-shed. The terraces of the Jordan have been examined, the most important one being 600 feet above the present surface of the Dead Sea. Sections have been carried east and west across the Arabah and Jordan valley. Two traverses of Palestine have also been made from the Mediterranean to the Jordan. Prof. Hull has in hand, besides his scientific report, a popular account of his journey, which will first appear in the transactions of the society.—*Pitt Mail Gazette.*

Periodically Suspended Animation. A wonderful case of suspended animation is reported from Egypt, Venango County, Pa. The subject is an eight-year-old boy, who has lived and died every day during the last month. From sunrise to sunset he enjoys good health, and romps around like all children of his age, but at dusk he becomes entirely unconscious and remains so until morning. Physicians are sorely puzzled by the case. One said: "I pricked him with a pin, and applied a galvanic battery to his most sensitive parts, but without creating the least impression. I forcibly raised one of his arms and it remained in an upright position. The members were like wax, and were covered with indentations which I made with my fingers." The child had just recovered from whooping-cough when this strange affliction came upon him. It is proposed to take him to New York, where he will be examined by the most eminent physicians in the country.

When Winnie Ream was modelling her statue of Farragut the Admiral's old boatwain visited her studio. She asked him to look while she worked, and tell her if there was anything he liked, "and anything you don't like, either," she added. He stared and stared, and presently he began to laugh softly to himself. She turned quickly: "What's the matter?" "Why, you've gone and left out the trumpet, and the wheel, and the rest of it off the day." "Well, now, look a here, the old man wasn't such a d-d fool as to go into a fight with his best clothes on, and you've togged him out there like a house afire!" Then he fled precipitately—"leaving me," the sculptress said, "face to face with the awful fact that I had put him in full-dress uniform. I sent at once to Mrs. Farragut for a fighting suit, and she let me have the very one he wore at Piamante Bend, of which this is a fac-simile."

Pre-historic Americans. H. R. Hazleton recently opened the "large Indian mound near Carverville, Ga." A layer of very heavy flagstone covered a deep vault in which was found the skeleton of a man 9 feet 2 inches in height, surrounded by seven other skeletons, apparently those of very young persons. The giant evidently had been a king, his head was encircled with a copper crown. His hair, black as jet, reached to his waist, but he had no whiskers. The bottom of the vault had first been covered with a thick stratum of reeds and dry grass, over which were spread the skins of some wild animals. The underside of the stones covering the grave were filled with deeply-carved inscriptions. If it is ever possible to decipher these, Mr. Hazleton thinks he will have something reliable in regard to prehistoric man in America.

A Japanese Student. A good deal was said about Aysen Katsuyama, the Japanese student, when he united with the Methodist Church at Wilbraham, Mass., and it was reported that his father had disinherited him. That report was incorrect. He united with the church after receiving advice from his father, who is commander-general of the army of Japan. His father was born a Buddhist and was educated at a military school in France, under Catholic instructors, after which he became a Protestant and united with a Protestant church in Japan, and sent his son to this country to be educated under the guardianship of the Japanese Minister at Washington.

Andrew Jackson. The Little Rock (Ark.) Gazette prints the following as a veritable letter of Andrew Jackson. It certainly has a characteristic flavor: "I was glad to hear from you and to know that the good Lord, in his divine mercy, had thus far spared you. May he ever bless us and damn our enemies. We must all lean on the cross for support, for man is weak. Did you ever see such a d-d scoundrel as John Q. Adams? I am pleased to hear that you have professed religion and joined the church. This more effectually elevates you above the d-d Whigs."

It Wouldn't Work. G. F. Stoddard, of Providence, being grievously pestered with rats, caught a large one some time ago and put a bell on it, driving the pests away. In this instance the scheme does not work well. The old bell-rat has been seen to sit like a kangaroo for half an hour at a stretch, rattling the bell with his fore paws, while the whole colony, young and old, caper and dance around as if they were at a rat ball. They act so cutely that Mrs. Stoddard will not allow them to be treated to a supper of cold poison.

The tendency among the negroes is to draw the line between those of pure blood and mulattoes. They have had trouble of this kind in Haiti, and it crops out in the South as a greater or lesser extent during every political campaign. It has become the controlling issue in the politics of the Republic of Liberia. The Constitution of that Republic erects a bar against all men of white blood. They cannot hold office and are restricted in their rights of citizenship. The black negroes now propose to bar out the yellow ones.

Dr. Joseph Fryer, an English medical gentleman of considerable reputation, declares that fretful children ought in England, as in India, to be induced to sleep by being put in a trough, into which a constant stream of water should flow, falling on the vertex of the cranium. A London journalist denounces the application, as furnishing British mothers with another means of giving their babies the sleep that knows no waking.

King Cetewayo is said to have died suddenly of fatty degeneration of the heart. But a London physician sends to the *Medical Times* a sphygmographic tracing of Cetewayo's pulse, taken in 1882, in which the healthy state of the arterial system is very distinctly visible, while he states that the heart sounds were absolutely normal. So the doctor suspects foul play.

The Bible. The *Herald* of this city says: "John C. Jackson, a noted character of Delaware, seated in the town of Hockessin notices protesting against the reading of the Bible in the public schools. He maintains that it is contrary to the genius of American institutions and the constitution of the State of Delaware. He expresses his willingness to publicly discuss the matter."

While the False Prophet and Osman Digma are fighting the British base on the equatorial sands, Gen. D. Din, an Afghan chief is publishing an anti-English paper in Paris for circulation in Moslem countries. Mr. Din claims to be a descendant of the Prophet, and swears undying enmity to England. A bill abolishing the convict-labor contract system in Ohio passed the Legislature of that State recently and was approved by the Governor. Existing contracts will be respected. A paper has just been started in Paris which is promising to take a different line of policy every morning.

SIX YEARS OF HISTORY.

She is a bright, clear-eyed lady is Mrs. Gilbert Williams, of Fonda, N. Y., and in her pleasant way she said: "Six years ago I received a severe injury to the knee-joint while descending the stairs. The confinement brought a serious kidney trouble. Pain, restlessness and loss of flesh made up my history, until I began using Dr. David Kennedy's Favorite Remedy. I am quite healthy and fleshy now. I keep Favorite Remedy always in the house. I owe all my comfort to it." Does that meet your case? Then get a bottle of your druggist.

A Remarkable Invention of Incalculable Value

to suffering humanity, and destined to banish such diseases as catarrh, bronchitis and lung trouble. A method based on reason, common sense and logic. Why do people who are sick with nasal catarrh, throat or lung trouble, go to Colorado? For change of air and because the dry air of that region has been found beneficial to diseased lungs and air passages. But to express the truth in another way, people go to Colorado for the purpose of prolonged inhalation of a remedial air. One day's residence there would not help. It is the prolonged use of the air that cures.

It is a well recognized fact that air poisoned with sewer-gas, or decaying matter, if breathed for a continuous period, will impregnate the body with disease. Hence come diphtheria, typhoid fever, etc., etc. Let a man put his pillow over the pipe of a sewer and sleep there for a few weeks. Any one knows that at the end of that time he would be a sick or dead man. This proves that prolonged inhalation of any air has a specific effect on the human system. Remedial air for good, poisoned air for bad.

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Continued from First Page.

Massey quotes as a "genuine Jewish tradition," an account that affirms that "that man was a disciple of Jehoshua ben Perachia," and that "he was born in the fourth year of the reign of Alexander Jannæus." This "account" is taken from a Jewish work published near the beginning of the sixteenth century, a thousand years after the Talmud was finished, and which contains no "genuine traditions" of Jesus other than those in the Talmud. The Gemara of the Talmud, finished near A. D. 500, contains all the "genuine" Jewish traditions of Jesus in existence; all Jewish accounts of Jesus appearing since are founded on the Talmudic narratives and the New Testament. The account above, which Mr. Massey quotes, is merely a repetition of the Talmudic statement concerning Jesus and Rabbi Jehoshua. This Talmudic statement has been shown to be one of the many chronological errors of that book, owing to two different Jehoshuas being confused. This 10th century account, therefore, voices no independent tradition of the Jews, but is merely a restatement of an old Talmudic anachronism and is entirely destitute of value. The statement that Jesus was born in the fourth year of Alexander Jannæus is a self-evident fabrication. The fourth year of his reign was B. C. 102, while the flight of Jehoshua to Egypt with his pupil Jesus was in the first or second year of Alexander, B. C. 106 or 105; that is, according to this "genuine tradition" of Mr. Massey, Jesus fled to Egypt and studied magic there three or four years before he was born! This illustrates the unreliable rubbish manufactured in the Middle Ages, which Mr. Massey quotes as "genuine tradition" embodying historic facts. But, worse than this, are Mr. Massey's quotations from the "Toledoth Jeshu." About the twelfth century A. D. two books, each called *Sefer Toledoth Jeshu*, were issued in Hebrew, by the Jews of Germany. They were evidently written in retaliation upon the Christians for their inhuman persecution of the Jews of that day. They purport to be lives of Jesus, and are full of the wildest absurdities and most monstrous falsehoods; genuine history forming no part of them, aside from a few names and incidents based on the Talmud and the Christian gospel and church traditions. All respectable Jews of the present day view these books with the utmost contempt; as historical authorities they are unworthy of notice. The eminent Jewish historian Graetz, in his *History of the Jews*, iii. 243, calls them "misérable productions. These wretched collections of blunders and falsehoods, scorned alike by Jewish, Christian and Rationalistic scholars (the latter including Strauss, Keim, etc.), have also been adopted by two recent anti-Christian writers as furnishing valuable historic data probative of Jesus having lived before the Christian era; namely, 'Antichrist,' who published a few years ago an English translation of one of the *Toledoths*, with the absurd claim that it was older than the Talmud and the Christian gospels, and Mr. Gerald Massey, who quotes from it as if it were actual history. To distinguish the two, each *Toledoth* is called after its original publisher, the first one being the Wagenseil and the second the Huldreich Toledoth Jeshu. The Wagenseil version, in its first chapter, tells us that in the days of Alexander Jannæus a worthless Jew, named Joseph Pandera, lived in Bethlehem of Judea and near him a widow who had a daughter named Mary, which Mary it tells us, is the same Mary who curled hair, as mentioned in the Talmud. This proves the book to be founded on the Talmud and the gospel narratives, aside from the malignant fabrications it contains concerning Jesus, etc. Jesus, it relates, was the son of Joseph Pandera and Mary. We have already shown that if Jesus went to Egypt with Jehoshua B. C. 106 or 105, he could not have been born in the reign of Alexander Jannæus, as this version of the *Toledoth* says; but according to the Huldreich version Jesus was born in the reign of Herod, as in Matthew's gospel. His mother Mary was betrothed to Pappus Ben Jehuda, and she was the daughter of Kalphus and sister of Simeon. She fled from Jerusalem to Bethlehem with Joseph Pandera of Nazareth, where (in Bethlehem) Jesus was born; to escape the child's massacre by Herod, the parents fled to Egypt; after some years owing to a famine in Egypt, the family returned to Palestine and located in Nazareth. This also is manifestly a combination of Talmudic and New Testament narratives, and voices no independent traditions. Simeon ben Kalphus is a historical character, a noted rabbi, who, as an old man, was living A. D. 100. The following rabbis are mentioned in this version as at Jerusalem when Jesus was a boy: his preceptor, Jehoshua ben Perachiah, Joshua ben Levi, who lived A. D. 220, Akiba (A. D. 135), and Eleazar (A. D. 90). It is seen how unhistorical and anachronistic the work is.

We have seen that the first *Toledoth Jeshu* locates Jesus as living before the Christian era, thus following the two passages in the Talmud connecting him with Rabbi Jehoshua in the reign of Alexander Jannæus, while the second one follows the other Talmudic allusions to Jesus and places him after the Christian era, in association with Pappus ben Jehuda, Akiba, Eleazar, etc. Now, in like manner as Mr. Massey has suppressed all the Talmudic passages referring to the post-Christian Jesus, and claims that the Talmudic Jesus lived before Christ, so he has suppressed the narratives of the second *Toledoth* locating Jesus in the first century A. D., and only referred to the stories in the first *Toledoth*, locating him before the Christian era. But this is not the worst. Mr. Massey, in sorrow he said, in his *Natural Genesis*, ii. 490, deviates so far from the truth as to state that both versions, "the first and second 'Toledoth Jeshu'" (to use his own exact words), "he invariably erroneously calls Jeshu-Jehoshua," relate that the Queen of Jannæus, Salome, showed favor to Jehoshua (sic) and his teaching, and tried to save him from his enemies, because he was related to her, but that during her reign, which ended B. C. 71, he was put to death. All of it is found in the first, but not a word of it is in the second *Toledoth*. The Queen of Jannæus is never mentioned in the second version, Jesus's life therein being laid long after her death. To bolster up the existence of an imaginary pre-Christian Jesus, the Talmud is not only misrepresented and the two "misérable" *Toledoths* Jeshu quoted as containing reliable historical data, but even the contents of one of these books is misquoted, it being made to state just the opposite of what it does state, that Jesus was executed between 70 and 71 B. C. Moreover, the queen is never called Salome in the first *Toledoth*, but Helena, one of the many blunders of the ignorant compiler. Her name was Alexandra, and possibly may have been Salome, as Mr. Massey persists in calling her; but this is doubtful; for there are very strong reasons for doubting the identity of the wife of Alexander Jannæus, Alexandra, with Salome, the widow of his elder brother Aristobolus (Raphael's *Post-Biblical History of the Jews*, Philad., 1855, vol. ii, p. 168, note). This Queen Helena the *Toledoth* tells us was Oleina,

mother of King Mumbasius, called Hyrcanus, who was killed by Herod. Queen Alexandra had a son Hyrcanus who was killed by Herod, but Oleina and Mumbasius were entirely different persons. Oleina was Queen of Adiabene in Assyria, and did not come to Jerusalem till the reign of Claudius, near the middle of the first century A. D. Her son Mumbasius reigned in A. D. 61, and was alive at the destruction of Jerusalem, A. D. 70. Thus even the first *Toledoth*, by its association of Jesus with Queen Oleina, relegates him to the first Christian century. The only Queen Helena who ever favored the Christians against the Jews was the mother of Constantine, who went to Jerusalem in A. D. 326, and several incidents, in the Helena story in the *Toledoth*, resemble incidents narrated of Helena's visit to Jerusalem, A. D. 326; so there is much probability that the *Toledoth* Helena is borrowed from the Christian Helena (Baring-Gould's *Lost and Host. Gosp.*, p. 84). And these absurd, anachronistic fabrications, manufactured in the twelfth century A. D., are quoted by Mr. Massey as "genuine traditions" confirming the existence of Jesus in the century preceding Christ. As authority for his statements concerning Salome, Alexandra, Mr. Massey names "Josephus," *Ant. b. xiii. ch. i. § 11*, *ch. xiv. § 2*. The last two of these references are erroneous; chapters xiii. and xiv. say not a word about this queen; the correct references are xv. 5 and xvi. 1-6; also *Wars*, b. i. ch. iv. 1, and ch. v. 1-4. All the foregoing data concerning the unreliability of the two *Toledoths*, the contents of both and their chronological blunders, the absence of any reference to the Queen of Jannæus (Salome-Helena) in the second one, the identity of the *Toledoth* Helena with the Christian Helena, etc., are all well known to Mr. Massey, being fully detailed in Baring-Gould's work, from which he derived all his information concerning the two *Toledoths*, as well as concerning the Talmud; so ignorance cannot be pleaded in extenuation of this series of misstatements.

On page fifty-seven of Baring-Gould is found the following: "Learned Jewish writers have emphatically denied that the Jesus of the Talmud is the Jesus of the Gospels. In the 'Disputation' of the Rabbi Jehiel with Nicolas, a convert, occurs this statement: 'This (which is related of Jesus and the Rabbi Joshua, son of Perachia) contains no reference to him whom Christians honor as a God.'... The Rabbi Salmaan Zevi entered into the question with great care in a pamphlet, and produced ten reasons for concluding that the Jesus of the Talmud was not the Jesus, son of Mary, of the Evangelists. (Foot-note. Eisenmenger: *Neudecktes Judenthum*, l. pp. 231-7." Compare this with the following paraphrase of it copied into Mr. Massey's book without credit, l. 490: "The Jewish writers altogether deny the identity of the Talmudic Jehoshua (sic) and the Jesus of the gospels. This, observes Rabbi Tschels, which has been related of Jehoshua ben Perachia and his pupil, contains no reference whatever to him whom the Christians honor as a God. Another Rabbi, Salmaan Zevi, produced ten cogent reasons for concluding that the Jehoshua (sic) of the Talmud was not he who was afterwards called Jesus of Nazareth (Foot-note. Eisenmenger, *Entdecktes Judenthum*, vol. i, pp. 231-237), and that (as we find) the Christ of the gospels is the God of the Mythos, not the man of the Jewish history." Attention is invited to several changes made by Mr. Massey in copying this from Baring-Gould. *Jehiel* is altered into *Tschels*, and Salmaan Zevi is charged with asserting that the Christ of the gospels is mythical, not historical. This last assertion, Mr. Massey adds on his own responsibility, nothing of the sort being found in Baring-Gould. Because the Rabbi thought the Talmudic Jesus a different person from Jesus of Nazareth, that did not make him think the latter a myth, as Mr. Massey asserts. What warrant had Mr. Massey to place his own ideas into the mouth of Rabbi Salmaan Zevi and quote them as coming from the Rabbi? I fail to see the fairness or honesty of this.

Again, Mr. Massey so changes Baring-Gould's language as to imply that all Jewish writers deny the identity of the two Jesuses. His words are, "The Jewish writers altogether deny," etc. The truth is this: "Jehiel" is "altogether" confined to a few obscure writers of the Middle Ages, writing when strong antagonism existed between Judaism and Christianity. All the learned Jewish writers of the present age hold to the identity of the Talmudic Jesus with the Christian, and they all assert the historical existence of Jesus in the first century. Derenbourg, Graetz, Jost, Geiger, Munk, Salvador, Cohen, Frankl, Schwab, Deutsch, the great masters in Jewish religious history and criticism in Europe, all testify to the historical existence of Jesus of Nazareth in the first century, as do the leading American rabbis and writers. Dr. Isaac M. Wise, editor of the *American Israelite*, and one of our best Talmudists, has published several books on the life and death of Jesus and the origin of Christianity, largely illustrated from Talmudism; and in them he identifies the Talmudic and Christian Jesuses, and accepts the crucifixion by Pontius Pilate as the termination of Jesus's life. Rabbi M. Schlesinger has published a book called *The Historical Jesus*, which gives a life of Jesus based on the gospels, as interpreted by the critical or rationalistic school of Strauss, Baur, Davidson, etc. Felix Adler, the Jewish rationalist, has often spoken of Jesus as a historical character of the first century; and Rabbi Raphael in his historical works does the same thing. Indeed, I have never heard a doubt of the historical existence of Jesus of Nazareth expressed by any Jewish scholar of to-day in Europe or America. Such fancies are left to anti-Christian "cranks" and solar mythologists. No sound scholar can possibly entertain so preposterous a conclusion.

Mr. Massey quotes from the Babylonian Gemara, *Sabbath*, fol. 67, the following: "There exists a tradition that on the rest-day before the Sabbath they crucified Jehoshua (sic) on the rest-day of the Passah (the day before the Passover)." No such passage can be found in the Talmud. The way Mr. Massey obtained it was this: Baring-Gould, p. 58, says: "The Babylonian Gemara remarks: 'There exists a tradition: On the rest-day before the Sabbath they crucified Jeshu (not Jehoshua, as Mr. Massey will have it)!' Then follows, in the quotation in Baring-Gould, six more lines omitted by Mr. Massey, after which it says, 'he was crucified on the rest-day of the Passah (i. e., the day before the Passover)'. The parenthetical concluding clause, copied by Mr. Massey, is no part of the Talmudic quotation, but is an explanation given by Baring-Gould. To make this continuous quotation, Mr. Massey blends as one sentence parts of separate sentences six lines apart. The sense is in no way altered by Mr. M., but it is indicative of a loose, inaccurate style of quotation. My reason for referring to this quotation is the following: Baring-Gould does not state in what Tract of the Talmud this quotation is found, and Mr. Massey wishing to state in his book the pre-

mise place in the Talmud in which found, as indicative perhaps of his "prolonged researches" in Talmudic lore, was probably a little puzzled at first where to place it. On the next page of Baring-Gould he found another quotation from the Talmud relative to the crucifixion of Jesus credited to "Tract Sabbath, fol. 67." Mr. M. probably thought it very unlikely that any one would ever take the trouble to verify his reference to this quotation, and so, rather than omit the reference, he concluded to substitute a wrong one for the unknown correct one. Therefore he inserted it as coming from "Tract Sabbath, fol. 67." Besides, it might be in "Tract Sabbath" after all; anyhow, he would risk it. It happens, however, that the passage quoted is not in "Tract Sabbath" at all, but in "Tract Sanhedrin," fol. 43, l. 1. These two tracts are separated in the Talmud by a great distance. *Shabbath* is tract twelve, the first tract in the second order, *Seder Moed*, while *Sanhedrin* is tract thirty-five and the fifth tract in the fourth order, *Seder Nezikin*. One commences volume two and the other begins volume nine of the twelve Talmudic volumes. It is advisable for authors, especially scientific writers, not to insert bogus references in their works.

Mr. Massey says the Jews protest against the assumption of the identity of Jesus, son of Pandera, with the gospel Jesus, "as an impossibility." "It is not the Jews, but the Christians," says he, "who fuse two supposed historic characters into one." Mr. Massey certainly must know better than this. Who wrote the *Toledoth Jeshu*, Christians or Jews? His own authorities, which he had just quoted, ultra-Jewish and rabid anti-Christian, the two *Toledoths*, completely "fuse the two characters into one." Besides the Talmud itself in various places "fuses" the two, as I have shown. It calls him "Jesus of Nazareth," "the Nazarene," etc.; it refers to his brother James, Matthew, Thaddæus, Nicodemus, and Mary Magdalene; to his crucifixion at thirty-three years old; his supposed royal descent, the healing in his name, and his claiming to be the heir of the kingdom. What Mr. Massey says the Jews protested against "as an impossibility," all the Jewish scholars of the world to-day accept as truth.

Having had the whole truth presented as regards the Talmudic and other Jewish accounts of Jesus, the readers of the JOURNAL are now in a position to determine intelligently and understandingly what measure of credence to accord the statements thereabout of Mr. Gerald Massey.

Presidio of San Francisco, Cal.

Another "Disfigurationist" Caught.

NEW YORK, March 23rd.—[By telegraph to the RELIGIO-PHILOSOPHICAL JOURNAL.] Last evening a friend of the JOURNAL made one of a small company gathered at the residence of W. S. Roberts, that "vender of questionable spirit merchandise," as you styled him lately in referring to his brief visit and hurried departure from your city. The séance was a perfect triumph for the truth, but not for the rascally trickster. Roberts first appeared dressed to represent a bishop and claimed to be the late Bishop Melville; his next appearance was as a female dressed in white. Dr. H. S. Richardson grabbed the "spirit" and a fierce struggle ensued. Roberts was thrown to the floor; his mother came to the rescue and threatened to kill Richardson if he did not let her hopeful son get up. A clergyman whose name is familiar to you, was present, and succeeded in lighting the gas after determined opposition from the Roberts family. The exposure, and discomfiture of Roberts were complete.

Coleman versus Massey.

The exhaustive article by Mr. Coleman must close the discussion in the JOURNAL. Those interested in following Mr. Massey's side of the question farther, are referred to his book. For fear some may think our plea for shorter articles reflects on Mr. Coleman's, we take pleasure in saying that so great a wealth of research could not have been well condensed into less space. Though it may to some be dry reading, his array of authorities will serve as a valuable collection of references for those not possessed of his facilities for research.

GENERAL NOTES.

Judge Cross is in a fair way of seeing a good many tricky mediums and charlatans "disfigured." The list rolls up rapidly. Alas, for the Transfigurationists, Simulationists, Disfigurationists and Personationists, their apologists and dupes! They are being gathered in by the reapers; truly the harvest is ripe.

A brighter day is dawning for honest mediums and intelligent, candid, cool-headed investigators; already the sun is up and dispelling the miasma generated from the Hazard camp.

J. Mathew Shea, having recovered his spirit wardrobe from the police of this city, has taken himself off to Indianapolis. Friends there should make the town too warm for him.

The programme of exercises celebrating the advent of Modern Spiritualism, Sunday, March 30th, at the Southside Meeting, 2730 State Street, is as follows:

MORNING.—1, Anthem; 2, Opening address by the President; 3, Solo; 4, Recitation by Maude Underhill; 5, Duets by the Babcock sisters; 6, Ten minute speeches; 7, Hymn; 8, Recitation by Mamie Fellows; 9, Song, by Olie Langley; 10, Mediums in their several phases; 11, Anniversary Address, by Mrs. M. A. Fellows Ahrens; 12, Song and Chorus; 13, Closing remarks by the President; 14, Doxology; 15, Half hour Socials.

EVENING.—1, Music; 2, Lecture, by Mrs. M. A. F. Ahrens, "Spiritualism, What is it?" 3, Music; 4, Mediums and Brief Speeches.

On the 30th of March, anniversary services will be held at Frohisher Hall, 23 East Fourteenth street, New York, at half past ten o'clock in the morning; at two o'clock in the afternoon, and at half past seven o'clock in the evening. We are informed that the morning and evening services are exclusively for mediums.

The Thirty-sixth Anniversary of modern Spiritualism will be celebrated at Republican Hall, 55 West Thirty-third street, New York, on Sunday, March 30th, 1884, commencing at 2:30 P. M. Order of Exercises: Piano solo, Prof. Huehne; Introductory, Henry J. Newton; Song, Mrs. G. S. De Weir; Address, Henry Kiddle; Song, Mrs. Belle Cole; Recitation, Marshall P. Wilder; Address, P. E. Farnsworth; Song, Mrs. H. R. Humphreys; Address, Rev. C. P. McCarthy; Recitation, Prof. J. A. Keenan; Address, Mrs. N. T. Brigham; Song, Mrs. Belle Cole; Vocal Duets, Mrs. Belle Cole and Mr. H. R. Humphreys. Admission, 25 cts.

Mrs. Matilda Bartlett, aged 82 years, passed to spirit life at Green Springs, O., a few days ago. She was a devoted Spiritualist. A. B. French delivered the funeral address.

There are now published in England and Wales 1,558 newspapers, in Ireland 156, and in Scotland 181.

France will not make peace with China except on a basis of indemnity for the cost of the war and a recognition of French supremacy over Tonquin.

Pope Leo XIII. has issued another letter, in which he declares that his rights are invaded by the Italian Government.

Twenty-five thousand bushels of corn is rather a unique gift of the people of Sedgewick county, Kansas, to the Ohio Valley flood-sufferers.

The spirit "Joey," a control of Mr. Eglington, used to argue the matter with Mr. Blackburn. "Talk about your psychic force," said Joey, "Can a force think and talk and materialize itself, and do all the things that I do? I tell you that I am a man, an individual as much as you are."—*Spiritual Record*.

Senator Blair's bill appropriating \$15,000,000 for the support of public schools in the various States in proportion to the number of illiterate persons, was debated in the Senate yesterday. It was supported by Senators Garland, Blair and Jones (Ia.), and opposed by Senators Plumb, Vest and Allison. No definite action was taken.

The Medical Record estimates that among 1,000 doctors the annual death rate ranges between fifteen and twenty-five, making a yearly loss of 1,800 physicians out of our 30,000. But the supply is such as to remove all cause of apprehension, for the number of our medical graduates in 1882-3 was 3,579, more than double the estimated number of deaths.

Much sensation has been caused among the lower classes in Vienna by certain mysterious occurrences. In a house in the western suburb, the furniture flies about, china is broken, pictures drop from the walls, tables fall and lamps are broken, all by an unseen agency. The police has repeatedly interfered, but to no effect. The family occupying the house has been forced to remove, and the place is locked up.

A number of insane persons were lately before Judge Prendergast of Chicago, for the purpose of examination as to their mental condition. Mrs. J. F. Guyton of Evanston, was afflicted with insanity of a mild type, superinduced by excessive work in missionary duties. She had been lately reading newspaper accounts of the Winnetka murder, and the facts had so preyed upon her mind as to cause her to become unusually violent. She was found to have been insane for fifteen years, was adjudged a pauper, and taken to the home for treatment.

From I. W. Taber, photographer in San Francisco, the JOURNAL has received a splendid cabinet picture of Miss Francis E. Willard, whose name is known throughout the world as a most effective temperance worker. Hardly a man in the country could have endured the tremendous labor this woman has voluntarily performed in every State and Territory of the Nation, besides doing an immense amount of administrative work.

The second annual commencement of the Kansas City (Mo.) Hospital College of Medicine, occurred March 14th at the First Baptist Church at the corner of Twelfth Street and Baltimore Avenue, in that city. A large audience of friends of the students and friends and patrons of the institution was in attendance and an interesting programme rendered.

Richard B. Westbrook, D. D., LL. D., is giving a course (8) of free lectures in Philadelphia, on Free Thought and Liberalism, with great success, having full houses of the most cultured people in the city, and the press speak in high terms of them.

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